

CHILD STUDY

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HEADLINES

Christmas! In the midst of so much "doing" and preparation for Christmas, some of us pause to wonder about the nature of this celebration, as of all festivals, and their function and value in family life.



In this issue Dr. Percival Chubb, Leader Emeritus of the Ethical Culture Society of St. Louis, views festivals as they serve the child. The significance of ritual as an age-old need of the race, and its expression today, is discussed by Irma W. Hewlett, who is a study group leader for the New York State Department of Child Development and Parent Education. Cécile Pilpel, Director of Study Groups of the Child Study Association, writes of national and patriotic celebrations, their virtues and their abuses. How the need for ritual and observance is being met in the school is discussed by Elizabeth Irwin, Principal of the Little Red School House. Helen G. Sternau, an Editorial Associate on CHILD STUDY, writes on family celebrations. Frederic M. Thrasher, Associate Professor of Education at New York University, is Chairman of the National Committee on Public Education for Crime Control.



The January issue of CHILD STUDY will discuss another age-old question, made new by our ever-changing concepts of family life and the pressures of the modern world: Discipline—What Is It?  
J. F.



## THE FESTIVAL AND THE CHILD

THE FESTIVAL has been from the dawn of history a great agency of folk education, a sort of graduate school of the folk arts—dance, song, drama, and the numerous auxiliary arts and crafts. It enlisted minstrels, mimes, and dancers; the supporting groups which supplied tunes, burdens, choruses; and the larger aggregates needed for processions and ceremonies. These combined to present a thrilling spectacle and choral pageant; and they fostered social cooperation and community solidarity. What the product meant at its best is suggested by that great closing scene in Wagner's "Meistersinger," where all the craft guilds unite in a moving symphony of sight and sound.

THIS communal school of the arts has languished under the changed conditions of modern urbanized life. The village green and the spacious market place are no longer at people's doors—save here and there in exceptional cases, as in that Old Nuremberg which Wagner celebrated, and a few of our own scattered public parks and commons. But in general our present-day ways and our crippled resources militate against the popularity of festivals. These large congested cities that set the type of our civilization, this high-speed and exhausting industrialism, all the professionalized and commercialized amusement resorts for tired business men and fatigued laborers—motley variety shows, oversexed movies, the radio offerings, large-scale sports, night clubs, and what not—all conspire to replace the old home-made products by ready-made and bought entertainment. Participation yields to passivity. The old skills, zest, and initiative decline. Our popular songs are borrowed from the music halls; our dances are exotic novelties—tango, rhumba, etc.; and the old social dances, such as the Virginia Reel (alias Sir Roger), are dying, save in the rural hinterlands. Our specifications need go no further. A more searching appraisal would doubtless discover some gains to offset the losses; but we should courageously face the salient facts.

WE ARE here concerned with these facts as they bear upon the education and culture of the young. What is the effect of this impoverishment upon children growing up in today's environment in the home and the community, *e.g.*, in cramped apartment homes with only the street for playground? The child's education begins with play; and it is play in the festal way, in the sense that it mingles the arts, because they are not yet sundered for him. He sings, frolics, dances, dramatizes in games that are composites of these skills. Some of these surviving traditional games were found in the collection known to us as "Mother Goose Rimes." The words of these have now been printed in books as if the items were mere words to be recited, whereas they used to be the words of lilting songs accompanied by skipping and dancing, and by action, mimicry, and drama. This type of mixed product is best seen in what we now regard as distinctive singing games, such as "Round the Mulberry Bush," "Oranges and Lemons," "London Bridge," "Jenny Jones." These games, which were the common heritage of children in my childhood, were not learned out of books, but were transmitted by older children and unlettered nurses, or by mothers who had grown up on them.



WHY stress this? Because we have until very recently ignored this fact, namely, that it is the child's way to begin with the composite form of the song-dance-drama. We have neglected this natural induction to the arts. Later on these go their several ways "on their own." The result of this premature separation is that we have a crop of songless (monotones), danceless, dramaless youngsters—"sticks," immune to and scornful of these proficiencies. Why, they can't even march with an instinctive precision! We begin with separate disciplines, instead of—in the festival way—with the composite, or what has been called "the protoplasmic form" of the arts. Scholars tell us that it was out of the choral dance of the early Greeks that there developed the three distinctive species of poetry—lyric, epic, and dramatic. Later on music set up for itself. Still later on these separate arts sought recombination in opera and music-drama, reinstating the composite of the festival. The arts inevitably seek their primal association.

IT IS, then, for a deeply grounded reason that festivals should have a prominent place in the school. It is at once a pedagogical and a social and cultural reason. The point may be illustrated by the proper handling of literature, which commonly supplies the core of the festival. Taking our cue from the Greeks, we shall treat lyrical literature as something to be sung (as far as that is possible, and with the cooperation of the Music Department); narrative, story, and epic as something to be musically recited; and drama as something to be acted. The printed word is only the notation for rendition, like the notes in a music score. In this way we could assure the evocation and maintenance of the fundamental aptitudes for song, recital and dramatic action. They are born together, and for a period grow up together.

FURTHERMORE, this interrelation and coordination necessary in festival production will involve other subjects and activities—the manual and graphic arts, often history; so that the course of study becomes not a sum of independent and isolated disciplines, literary and manual, but a contexture of interdependent interests and functions. All become cooperating parts in a whole called culture. The festival will bring these to a flowering.

ONE other reflection. None of these arts exercised in the festival had a place in the school in my day. Why? Because they were supposed to be cared for in the home—music, dancing, plays—aye, and the reading of good books. There was then no course in English literature. It was assumed that good books would be read for delight in the home. It was when the home went bankrupt that the school felt bound to make good the loss. In its turn the school may help to reinstate these interests and activities in the home and the community; and recreate the public demand for them, as it must if the coming increase in spare time is to be wholesomely turned into fruitful leisure. There can be no better instrument than the festival for vitalizing and giving a crowning zest to the life of the school. There lies in its preparation, besides a utilization of the fruits of study, an eagerness that is a contagion. No event can match it either for those involved in the presentation or for those who witness it and (as should be) punctuate it with appropriate choral song.

THIS is to conceive of the festival in the school, not as a "frill," an extra, an interference and distraction, but as a sound method of developing artistic capacity and appreciation, and at the same time as giving a unity and a cultural meaning to the total purpose of school education and a communal wholeness to the life of the school.

*Percival Chubb*

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# Symbols and Ritual – A Psychological View

By IRMA W. HEWLETT

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THERE is no more interesting reading than the records gathered by anthropologists of man's group behavior. From the earliest time men have acted out rites and ceremonials which they designed to propitiate and protect themselves from a hostile universe. An extensive literature studies these rites in comparison with what may be found among primitive tribes in the world today. Increasingly also, sociologists are studying the group patterns of the more highly organized peoples of our modern civilization, not only as they are seen in religious observance, but as these patterns appear in government or in any other area which shows man's attempt to work out his relations to his fellow man and to the unknown forces of his life.

In one of the best-sellers of the day, John Gunther's *Inside Europe*, there is a brief but penetrating chapter on the "Psychopathology of Dictators" which makes clear the dynamics of the leader-follower relation in some European countries. Today we are struck by the fact that whole nations are building new rituals for themselves which center about the leader-hero, a Fuehrer, or Duce, who seems to draw his tremendous power from the inner need of human beings for someone upon whom they can lean and who will lead them out of their difficulties. In the minds of his countrymen the dictator becomes symbolized as a saviour and thereby invested with the magical and awesome powers attributed to Deity.

There is small doubt that ritual and symbolic representation, dating back to the beginnings of group life, have had deep meaning and rich cultural significance for the development of mankind. Yet history, both past and present, shows that many times men have responded to symbols and expressed themselves in rituals which have ultimately imprisoned them. When this happens, symbols which originally served to express group solidarity become dangerous to it. Love of one's country, for example, is the response to a symbol of great power in the lives of most individuals and it is expressed through many satisfying ceremonials such as the salute to the flag, the singing of national anthems, the observance of national holidays, and parades with band music.

Yet nationalist rituals may become a disrupting force in an internationally dependent world such as ours. Some men become so blinded by an intense emotional allegiance to the symbol of Country that they are incapable of taking a critical view of any of their country's institutions and of comparing them objectively with those of other nations. Thus when men become organized around any symbol and continue to observe the rituals that reenforce their allegiance to it without scrutiny, they tend to forget all about the reality for which the symbol stands. Many so-called patriotic men are simply blind followers of tradition; their so-called devotion amounts to nothing more than a narrow provincialism which, especially in times of stress, results in hatred of rival nations. Dictators know how to make full use of the emotional power that lies in symbols and rituals to arouse a fanatical love of country and so blind their followers to many of the real conditions of their lives.

Because the impulse to express oneself in ceremonials is so universal, it is not strange that we are often unaware of what we are actually doing. In creating and accepting rites to symbolize and celebrate the whole gamut of man's experience from birth to death, what is it that we have really been trying to express through these rituals?

To answer this, we must turn to the problem of man himself. All human beings have inborn non-social impulses which are constantly seeking expression, and no kind of training or wishful thinking which does not face the existence of such impulses will produce a sound human being. Because culturally we would like men to feel and to act in a spirit of brotherly love toward their fellows it is useless to deny that their behavior is often unconsciously motivated by feelings of deep hostility and aggression toward others. The problem of basic importance to be solved in any culture is how men can work out the conflict, between instinct and the restriction upon instinct, that comes inevitably with group living. It is obvious that a satisfactory solution must enable people to use these energies for social ends without increasing their burden of guilt and fear.



Ritual is one way in which man has attempted to solve this problem. Through ritual men reenforce their feeling of group solidarity, and their sense of objectives held in common. If their objectives are not socially desirable, it is apparent that ritual with its heightening of emotional response has dangers. The tremendous psychological power that accompanies any group observance can be realized if one thinks of the potential violence that exists in every crowd, gathered for any common purpose.

IN the light of its long history, ritual must serve some age-old need in man's life. But it is important to see clearly what needs it serves. Psychologically, ritual is one way in which the individual tries to obtain a sense of security, and part of this security depends upon defending himself from the danger of aggression. Heretofore we have assumed that the aggression from which men have always sought protection lay in the hostile forces around them. In these last years we have discovered that much of the hostility from which human beings suffer, and seek protection, lies within themselves. All through history, and illustrated as recently in our own past as in the Salem witch trials, men have constantly tried to cast devils out of their fellow beings. But the primitive wide-spread fear of sorcery is not only the fear of other people's evil wishes, but of our own also, and in persecuting witches, we are unconsciously seeking to placate the hostile impulses within ourselves. Man has thus projected many of his unconscious impulses onto the outside world in the form of devils, evil spirits, and enemies who wish him harm. Because he was not conscious of these impulses he could not deal with them rationally, but when personified, he could ward them off through incantations and charms. It is becoming more and more clear that no terror exists for man in the outside world that can compare with his fear of the primitive part of his own nature. What this really means, then, is that the psychological defense provided by ceremonials is used as a bulwark against fear founded upon guilt.

Symbolism and ritual have played a vital rôle in all religions, and it is of especial significance that the almost universal conception is of God as Father. Looking at this central fact and struck by the prevalence in religion of the Father-concept, medical psychology has advanced the theory that the sense of guilt from which men defend themselves in ceremonials has its origin, at least in part, in the early struggles of the youth of the tribe against the strong father who held his sons in subjection until, as he grew weaker and

they stronger, they could band together to overthrow him. Variations of this story appear over and over again in myth and folk-lore.

ONE might even comment, in passing, upon the tremendous power somehow mobilized among a backward people to produce the Russian revolution, in which the Czar whose other name to his subjects was "The Little Father," was driven out and killed, and all forms of personal religion became suspect and superseded by a depersonalized religion of the State. In the life of the individual child we find further evidence of conflicting feelings toward the father. Unconsciously the young child resents and fears his father, and wishes his father would "go away." But under ordinarily favorable circumstances he is at the same time building up consciously a quite different set of feelings of affection and tenderness. Father-rites, Dr. Theodor Reik points out in his studies of ritual, "can be recognized as compromises, the result of the psychic play of forces between conscious tenderness and unconscious hostility." Atonement and expiation ceremonies ease men of their guilt of conscience which arose because of these early wicked wishes, and because in the primitive thinking of young children and savages, wishing has the magic power to accomplish the thing that is wished.

We should not be afraid to recognize that these things have played a part in our ceremonials, in the Jewish Passover, and in the story which begins in the Christmas celebration and ends with the ceremonials of Good Friday and Easter. If religion is to serve us maturely, we must become increasingly aware of the use we, as individuals, make of its symbols. As Dr. H. Flanders Dunbar points out in an article in "Mental Hygiene" many people who have suffered from the tyranny of their own fathers cannot pray "Dear Heavenly Father" with any sort of comfort. "They fear or resent in the church a continuation of parental authority—or long for it." And because religion is a way of life it must be concerned with emphasizing "those elements in its symbolism and concepts which are consistent with adult living rather than those which encourage the persistence of infantile patterns."

What application does the psychological view of symbols and ritual have for family living? Perhaps each reader must make his own application in so far as it may stimulate his thinking on the subject or present new aspects to amplify his view of human

*(Continued on page 95)*

# Making the Most of Our National Holidays

By CECILE PILPEL

WE HAVE come a long way since the chauvinistic credo "my country right or wrong" and perhaps many of us have gone too far over to the other side: "my country—always wrong." This attitude of disparagement toward all things American, this tendency to throw out all symbols that seemed even faintly tinged with patriotism, was very characteristic of the more articulate members of the post-war generation. The feeling of many intelligent people toward such presidents as Hoover and Harding was that everything they did must be wrong because even the highest offices were contaminated with low politics.

During the last two or three years this attitude has undergone a discernable change, and we can only hope that it can be crystallized in some healthy and constructive national consciousness. There are hosts of people now, of course, who react most violently toward the president, some of the more radical city mayors and other public figures; but though they hate them, they do not disdain them in the old way; because the outstanding characteristic of these leaders is their devotion to principles rather than party allegiance. There is a general feeling that it is again possible for a high-minded man to work in the political field, and this has made it possible to revive respect for the symbols of our government. Looking at the madness of some European countries which were once held up as paragons of everything cultural and artistic, American people now seem no longer ashamed of being Americans, even when measured by any European yardstick. The expatriates who fled American Philistinism have come home in droves because they met something worse in Europe; and today it is no longer "smart" to deride American ideals.

In a democracy such as we live in it is a healthy sign that we can hold all of our national institutions and personages up to constant criticism. A clever song-and-dance satire is written with the president as the leading protagonist and recipient of jibes, and we all can laugh heartily at it, including the president himself. But there comes a time when we begin to wonder about what is being done to show in a positive way the ideals which hold our country *together*, as well as the criticisms which pull it apart.

The celebration of our national holidays is, of

course, the overt symbol and expression of our American ideals. What is the value of such national celebrations? Surely it must be more than to give us a chance to shout "Hoorah, we are wonderful!" The reason we celebrate, or should celebrate, national festivals is because it gives us a chance to step out of the sea of conflicting contemporary criticism and center our attention on those things which are expressive of the highest objectives that our country stands for. Because of our democratic procedure in selecting a government head, we often resort to the lowest kind of villification or to lyrical rhapsodies, depending on the choice that we have made. Children subjected to such a performance need counterbalancing experiences more than do children of autocratic countries where patriotism is subject to no such strain. Celebrations of national events and national figures of the past may serve to show them their own time and their own leaders in a broader perspective, so that they may celebrate and learn to recognize greatness not only in its full achievement but also in its aspirations.

Worth-while celebration rests on a knowledge of the meaning of the historic events which inspired the holiday, of the worth of the ideals originally involved. The value of national holidays lies in just this: that in celebrating them we are setting a standard for ourselves and a standard which we can interpret to children even though the attainment often lags far behind the ideal. It is rather not so much a setting of standards as a continuous recalling of standards, in Lincoln's words a task of "rededicating ourselves."

It seems particularly necessary in these times of strife when democracy is being attacked in such a concentrated and direct manner, that even in the midst of our conflicting action, we make efforts to define clearly those things and events about which we can find a unity of purpose, if we only give pause to think about them fundamentally. It is just now when the very ideals on which our government is founded are being flouted and frankly rejected as being untenable by large sections of our world, that the need for commemorations of our unity of purpose and of our best traditions is most strongly indicated.

LET us take some specific national holidays and see what we can find in them that carries the spirit



of this country's ideals. For what we should celebrate is the potentialities of these holidays, what they are capable of meaning when properly interpreted. It is not difficult to see how the Fourth of July, for example, can surely have a meaning beyond the shooting off of firecrackers, though this form of enjoyment adds real color to the commemoration of an idea of liberty. Where children today seem disturbed by a great deal of conversation expressing dissatisfaction with Roosevelt and everything else in government, we can give them a perspective on Lincoln's Birthday by showing how in Lincoln's time he too was bitterly attacked, though he is now remembered mainly for his outstanding qualities of leadership through one of the most challenging and bitter experiences in our country's development. On Columbus Day we celebrate not only the fact that America was discovered by Columbus, even though children know as well as we do today that his search for a westward passage was not motivated by purely altruistic reasons; nevertheless, aside from his great discovery, his leadership was admirable and his fortitude worthy of commemoration. The chief emphasis for celebration is the memory of the fact that we are all of us immigrants, whether our forefathers came as Pilgrims or as Nazi refugees, to a continent which stood and still stands as a symbol of human rights and tolerance for oppressed Europeans.

It is possible to hold on to ideals even when they seem temporarily to have let us down. The slogan of "making the world safe for democracy" seems a hollow mockery to us now. But in some ways it is really much more meaningful now than it was when

Wilson expounded it. We can have the hope that some day we are going to celebrate it as an ideal accomplished instead of a hope derided.

Today more than ever there is need for singling out great national achievements so that we may preserve for our children those high points in our history where great men followed great visions. The "debunking" type of biography, though it is often a healthy antidote to blind hero worship, seems too often to miss the point in concentrating all its effort to prove that the great men were human. After all, that is not the interesting thing about them, or else every single one of us would also deserve a biography. The important thing is that the great man is one who has done a big job, has assumed responsibility and carried it through, even though there may have been lapses along the way. This idea of a devotion to a task by an individual or group appeals directly to children, and it is not difficult by this means to dramatize honestly the struggle of man toward something that has worth—toward an ideal.

The family offers the best training ground for celebrations in this spirit because in the home we can wholeheartedly celebrate an individual's success, and since we love him, can also tolerate and commiserate with his mistakes and failures. It is in family life that we must develop qualities of appreciation despite shortcomings, so that these qualities may radiate into the larger life of the world outside. In this way, a love and appreciation of one's country based on an understanding of the best in its national ideals and in its leadership, can eventually also develop into a sound and true internationalism.

## THE FIRST TOOTH

(THE SISTER SPEAKS)

Through the house what busy joy,  
Just because the infant boy  
Has a tiny tooth to show.  
I have got a double row,  
All as white and all as small;  
Yet no one cares for mine at all.  
He can say but half a word,  
Yet that single sound's preferred  
To all the words that I can say  
In the longest summer day.  
He cannot walk; yet if he put  
With mimic motion out his foot  
As if he thought he were advancing,  
It's more prized than my best dancing!

CHARLES AND MARY LAMB.

# When the School Celebrates

By ELIZABETH IRWIN

THOUGH the pendulum now swings away from formality, the Progressive School does not forget the necessity of form in shaping a safe world for children. Formality is form carried to excess. Formality in schools is on the wane, but in the process of the remaking of our schools, certain kinds of form have not been forgotten or neglected.

Children's days and years need a definite shaping. Just as babies gain a sense of comfort and security through the repetition of routines, so older children seem to find a certain safety in the occurrence and recurrence of daily and weekly and annual happenings that have, or rather come to have, a symbolic meaning for them.

Home celebrations of birthdays and other family anniversaries mark the rounding out of a year in their personal lives. It is noticeable how an adult's attachment to his family home is so often expressed reminiscently in relation to some of these festivals. You frequently hear a hard-boiled business man refer to such things as "the little cakes my mother always used to make at Christmas," or a college youth tell with warmth how his father "always" used to set off fireworks for the neighborhood on the Fourth of July. It is the "always" quality of these reminiscences that gives them their special tenderness. Procedures which help to build up a feeling of a pleasant "always" are good education at home or at school.

The school cannot and should not duplicate these personal celebrations, but should work rather to expand the child's sentiments to include group celebrations. Few of the modern schools observe every one of the national holidays, but all of them, I believe, have a selected few which they do celebrate. Armistice Day is a welcome opportunity for observing a solemn ceremonial presenting the ideal of peace and international good feeling. Some schools confine their acknowledgment of this day's importance to recognizing the two-minute period of silence at eleven o'clock. Others encourage the children to plan some simple exercise to commemorate and make vivid the ending of war and the beginning of peace.

Winter and Spring festivals are favorite celebrations in modern schools. These are often made occasions for bringing the home and school together. Much of the children's pleasure in preparing pro-

grams of singing and dancing and dramatics lies in the thought that their parents will come to watch what they are going to present.

TWO festivals which are perhaps dearest of all to the children of every generation have little meaning to adults: Hallowe'en and St. Valentine's Day. While the teachers join gladly in the making of pumpkin lanterns and witches riding on broomsticks, and participate wholeheartedly in the Hallowe'en parties, I believe every modern teacher would gladly omit the side-tracking of the week's work into the composition of strings of red hearts and cupid arrows which return with the daffodils every February. These two celebrations above all others come from the children themselves, and it would seem to be denying an elemental impulse to try to abolish them. Peace and patriotism, religion and high sentiment may be laid on from above, but witches and cupids certainly appear spontaneously. Trivial as these may seem in an educational plan, they cannot be denied expression. Neither should we try to have them uplifted into anything noble or even dignified, but only to think of them as something to be added to the adult's memory of a pleasant "always."

The daily school schedules with their restricting appointments and arbitrary time limitations are the bane of every teacher's life, and, consciously or unconsciously, are at times resented by the children, too. The music teacher has come and that thrilling discussion is just "getting somewhere" when it must stop because the bell has rung. One hesitates to add more of these dreaded moments when engagements must be met and pleasant activities interrupted. However, a daily assembly before school work begins need not fall into this category. It may rather serve to start off the day with something to be counted on. There is a hangover, perhaps, in the minds of many adults today of the old feeling of pleasure in a daily getting-together of the whole school. The original purpose of the morning worship has necessarily disappeared in schools made up of children from so many widely differing religious backgrounds. However, where such substitutes as daily assemblies continue to exist, they seem to have a stabilizing function in the school. To some children, the morning assembly is



the high point of the day. The little children, especially, appreciate being with the big ones whom they admire. It gives them a feeling of unity with these older ones. No matter how exciting the class activity or how dull the assembly program, many children find the stimulus of a morning cup of coffee in the coming together every day. Weekly or monthly school assemblies are events, but do not accomplish the same thing in the building up of that safe feeling of "always."

The feeling of expectation that precedes all anni-

versaries regularly observed and the satisfaction which follow their celebration lends a structure to the year for children and adults alike. The fun of preparing for the festivals and working together on the same thing heightens the children's anticipation and serves to stamp the celebration in the children's minds. It is a rare teaching opportunity. Perhaps nothing brings the varying ages in school or in home more closely together than this planning and experiencing together in groups of all ages.

## Family Celebrations

By HELEN G. STERNAU

MOST of us have vivid recollections of family festivals and celebrations. It may be with joy that we recall a Christmas atmosphere of goodwill and jollity. It may be with a shudder that we think of stuffy Sunday dinners or Friday night suppers repeated week after week despite the obvious boredom or thinly disguised antagonisms. Perhaps it is a sense of consecration which we recapture at the word "wedding"—or perhaps it suggests endless family arguments, jangled nerves and angry protests. And so with the other ritual occasions, large and small—birthdays, anniversaries, christenings, and funerals, high days and holidays—our recollections may be poles apart, but for most of us they are intense and emotionally charged. For family celebrations at their best are deeply satisfying. When they are perfunctory or forced there is nothing more jarring. Because they are so often and so easily spoiled, many of us have foresworn them forever. Is this the only answer?

Certainly family celebrations are a little out of style. With the waning influence of formalized religion many of the traditional occasions have been lost. With the quickening pace of modern life and our new distrust of sentimentality, old forms have been cast aside as unsuitable. The smallness of our modern families and the isolation of the separate generations reduces for each of us the number of keenly felt family experiences.

Undoubtedly we have gained in freedom and sincerity; but have we not lost something too—something truly significant for the family? For rituals and celebrations at their best serve important needs in family life: strengthening group loyalties, emphasizing

individual worth, deepening individual experiences, preserving tradition, expressing in symbolic form those feelings and emotions which cry out for release.

This is no plea for a return to outworn customs and empty forms. If we are to celebrate today we must find rituals suited to our own modern temper and occasions which call forth a sincere response. But it is worth examining our own recollections of past celebrations at their best and at their worst to see what made those bests and worsts—how we might build more satisfying family celebrations for today.

My own family was closely knit in a sort of patriarchal group. Separate households were maintained, to be sure, but all occasions of importance—and some of very minor significance—were jointly celebrated or jointly mourned. Not only funerals and weddings and major holidays, but every birthday and every anniversary—every graduation and every operation were signals for the gathering of the clan. Everyone came because nothing short of a catastrophe was considered a sufficient excuse for not coming. Everyone—or almost everyone, was bored and why not? One could almost have predicted the exact remarks of every uncle and aunt and cousin. The net result was not conducive to family loyalty. All of the young people of my generation veered to the other extreme. We hardly see each other any more. We celebrate, if we celebrate at all, within our own immediate households, or with our own intimate friends. The larger family gatherings are taboo.

It came then as something of a shock to discover that my own children and others of their generation were positively hungry for just such occasions. They

have hailed with delight and recalled with pleasure those rare old-fashioned family gatherings of the recent years: a grandfather's seventieth birthday celebration in which three generations participated; a great uncle's party to which all his young grand nieces and nephews were invited. Even the tiny tots of three and four seemed to sense something very special in this occasion. Years afterward they spoke of it, still wondering that so many people were really their own cousins. Here was something very different from those endless family parties of my youth. Here were occasions rare enough to retain freshness and interest, significant enough to call forth genuine feeling, vital enough to insure active participation and spontaneous enjoyment. There was no room for coercion and boredom, those deadly foes of genuine celebration.

HOW then shall we preserve these values? One large family I know has a unique and delightful answer. The four sisters, all of whom are grandmothers now, have remained unusually close to each other throughout the years. Their children and their children's children have gone their several ways. Once every year during the Christmas holidays there is a joint party planned by the grandmothers and attended by all their descendents, from the oldest son to the merest baby in arms. They come eagerly, young and old alike, often traveling over considerable distances just for "the granny party." The custom has been continued now for ten years or more. Of course it takes careful planning. Suitable amusement must be provided for those of all ages. Newcomers by birth and marriage must be helped to find their places in the group. But for all concerned the experience is a deeply significant one. From year to year an interesting picture of growth and development unfolds itself. Amidst the jollity and festivity one cannot miss a more impressive note, nor fail to sense the dignity of a family tree—the depths of its roots and the spread of its branches.

Too often in our day of separate households and carefully arranged educational groupings many children grow up knowing only friends of their own age. They have almost forgotten how to talk with those older and younger than themselves. These larger family gatherings have a special value for them, in establishing contact with people of all ages. The children enjoy such occasions most when they contribute actively to them, and their contribution can well be genuinely of their own generation. The day of learned recitations and polite performing is merci-

fully past, but original entertainments in more modern garb are fun to plan and to watch. Many of our youngsters are old hands at writing and acting skits, at composing parodies, at planning newspapers or "broadcasts," at making original and amusing decorations and settings. These are the devices that make a family party go, adding jollity and bridging the chasm between the generations.

Not all celebrations involve the larger family. Nor should they. There are much more frequent occasions for celebrating within the more intimate family group. For the intimacy of the inner circle is as much worth stressing as the solidarity of the whole, and even within the inner circle the singling out of an individual for special attention is a significant and worth-while ceremony.

BIRTHDAYS are perhaps the paramount opportunities for ritualizing this concept of individual worth. Whatever form the birthday celebration takes, this stress on the individual should be manifest. Too often in our socialized age the opportunity is missed completely. The birthday girl or boy is just one more child at a children's party; the adult is similarly lost in the festivities which should honor him.

This is not to belittle birthday parties. Many people prefer them to any other form of celebration. But parties can be managed with this end in view. A chance to plan your own party and to have your own ideas carried out in detail, a cake with your name on it and some real ritual about its lighting and cutting, the joy, just for once, of being the only person who is receiving gifts, flowers sent to you even if you're only a little girl—these and similar attentions are ways of spotlighting the individual.

Birthdays should be very special days and it is so easy to make them special. In one very simple household of the past, for example, where money was scarce and children many, birthdays were marked by having rolls for breakfast. This trifling luxury served the purpose. Thus the day became a "special occasion." In some families the birthday child finds his place decorated with flowers. In others his gifts are piled on the breakfast table. Or the meal is ordered by the birthday child. Somehow by the time children are able to think of a menu including grape juice, anchovy crackers, roast duck, dill pickles, and chocolate eclairs they seem to have gathered strength to withstand it.

One friend reports that in her home they never had birthday parties at all. Each child was taken out for a special treat on his birthday—dinner and theater



or some longed for excursion shared with his parents alone. Probably not all children would prefer this. Some of them certainly would, especially in large families where undivided parental attention is an unusual privilege. There is no recipe for birthdays except this one—make sure that the celebration fits the age and the temperament of the honored person and that it really honors him.

UNLIKE birthdays with their emphasis on the individual, Christmas may be primarily a festival of group loyalties. Quite aside from its religious connotation—and there is no more lovely religious holiday for those who choose to emphasize this aspect—Christmas is widely celebrated as a family festival, possibly because it answers so perfectly the requirements of a satisfying family celebration. Its emphasis on peace and good will, on generous sharing, on the little child as the hope of the race, no less than its lights and decorations and gay mysteriousness, provide the elements for family festivities at their best. Everyone can help in the preparations. Everyone can share in the result. And everyone should. Christmas as an undertaking “just for the children” is no Christmas at all. The emphasis may change from year to year with the age and size of the family group, but no family is too old or too young to celebrate.

But here too is the perfect illustration of the need for sensitive balance between tradition and change, between stressing the way things have always been done and modifying old practices to fit changing needs. When the children outgrow the Santa Claus story they may still enjoy the stocking ceremonial. But there is no point in pretending they still believe in Santa Claus. In many families, these older children fill stockings for the parents while the parents fill stockings for them. A new form of jollity replaces the old fairy tale tradition. Sincerity remains. We may never outgrow our love of Christmas trees, but there comes a time when trimming the tree is no longer a parental undertaking for the dead of night, when the children would rather participate than be surprised.

One woman describes the Christmas celebrations of her childhood as among her loveliest memories. There was an exact ceremonial followed year after year. The children woke their parents with Christmas carols and all five trooped into the parental bedroom to open the stockings. Father received them in his pajamas, wearing a high hat, and repeated year after year an imitation of Father Bhaer in *Little*

*Men*, which somehow had become an expected part of the Christmas ritual. Each child, and the dog as well, had its own particular place on the bed, always the same. So the day proceeded. There were traditional rituals later centering around the tree. And then the children began to grow up. As older adolescents and young adults they still enjoyed much of the celebration, but certain aspects, particularly the early morning ceremony, no longer seemed suitable. But their mother would hear of no modifications and gradually a flippancy born of self-consciousness turned the whole affair into a farce.

For a sensitive person participation in ritual which has lost its significance is a destructive experience. And it is just here that so many family ceremonials go on the rocks. For it is no easy matter to blend tradition and freshness in just the right measure. In some instances it is difficult to evolve a ceremonial which will be satisfying and suitable.

OUR most obvious dilemma in this respect surrounds the problem of death ceremonies. To many the traditional funeral services seem adequate; others find them empty and offensive. Yet an attempt to dispense with funerals entirely is equally unsatisfying. Feelings of such depth seem to demand a ritualized expression. There is a measure of healing in the very sharing. One family, disliking the usual funeral rites, decided upon the death of the father to have no ceremonial of any sort. The body was sent to the crematory; the family were to stay behind. When the time came this seemed equally unsatisfying. There was something so lonely, cold and unexpressed, that they hastily changed their plans and followed the coffin. But no arrangements had been made for services. Nothing of beauty or dignity softened the bleak and businesslike procedure at the crematory. This seemed worse even than the purest formalism. It is hard to say just what sort of funeral ceremony is needed. Probably this would differ considerably from family to family. Perhaps we should reconsider too the current prejudice against taking children to funerals, and think of them as experiences to be shared with the family. For sharing in great emotional experiences, the tragic as well as the happy, is a basic part of one's emotional preparation for living.

If each ceremonial occasion had only one significant purpose as in the case of birthdays and funerals, there would still be the subtle task of expressing that purpose well. But sometimes the problem is even more complex, for a given occasion may have more than one significance.

Weddings are most typical of this problem. To the young couple the wedding is a personal experience—their concern and theirs only. For their parents it is a significant family occasion, a symbol of family perpetuation and enrichment. For society it is a step of social importance, demanding group sanction and group control. In the days when marriages were arranged by the family and when there was little stress on individual choice and feeling, the family aspects were naturally uppermost in the celebration of weddings. Young people today are more concerned with the personal aspects of marrying and marriage.

Of course there are still many who find the traditional religious ceremonies of their churches entirely satisfying and others to whom a wedding is merely a social function and nothing more. But there are many, in these times, who want no wedding at all other than the barest legal ceremony demanded by the state or some simple ritual witnessed only by a most intimate group. Their reasons may be diametrically opposed. Some consider weddings much ado about nothing. Others feel that there is something of a desecration in turning an experience which touches them so deeply into a social occasion. Still others object on the purely practical ground that the event is usually spoiled by its preparation. Often so much time and energy and fuss go into the planning and carrying out of a wedding that everyone concerned is nervously exhausted in the process and the young couple come to their first night ill-prepared for a truly satisfying marital experience.

The individual need and the family feeling are hard to reconcile. Feeling is apt to run high on both sides. And there is often more at stake than the wedding. The young engaged adult is, by very virtue of his age and position, often in the midst of a violent struggle at this time to free himself from parental domination. The battle over the wedding takes on all the bitterness and intensity of the more fundamental psychological struggle.

Many of us who quarreled most bitterly with our families over these issues look back upon our attitudes as a little immature. One friend who fought every step of the way declares herself eternally grateful to her parents for insisting on the wedding, not only because she actually enjoyed the ceremony and found it satisfying, but because she realizes how much was at stake in inter-family relations which she, in her blithe inexperience, would have swept aside without a thought. Some of us still feel that the weddings we had were not what weddings should be, but we

recognize too how oblivious we were to the equally genuine feelings and convictions of our parents. An attitude of understanding and reasonable maturity can often effect a satisfactory compromise in these situations.

Certainly the young people have a right to protest against the sort of preparation which leaves everyone cross and exhausted. This kind of bad management needlessly spoils many another family occasion but is particularly pernicious in the case of weddings. Certainly they have a right to a ceremony which seems beautiful and significant to them, and to protection from the boisterous sort of horse-play which so often accompanies weddings. But it seems equally clear that the parental values need consideration too, that a wedding is something more than a purely individual concern. As in all family living, differences in attitude and view-point call for more than stubbornness and fighting.

OTHER perfectly legitimate differences in feeling and tradition are a source of difficulty in planning family celebrations. Husbands and wives whose family backgrounds differ markedly have widely varying expectations in these matters. It is hard to say which is more bewildered, the young wife reared in a "celebrating" family whose husband has never observed birthdays or anniversaries and ignores hers completely, or the same young husband when he finds himself flooded with attentions which seem to him childish and sentimental. And of course it may be just the other way round. Similarly, family rituals and celebrations which have a lifelong tradition behind them may seem silly or even offensive to the young in-laws who, by virtue of marriage, are expected to play their part. Often a ceremony remains meaningful to adults just because of the childhood associations which it carries. To the newcomer, who views it without those associations, it may be absurd. Tact and sympathy are needed on both sides if such situations are not to result in serious ill-feeling.

We do not all choose the same occasions to celebrate. We do not all find the same forms satisfying. There are obvious difficulties and mistakes to avoid. The occasions must be significant and deeply felt. The expression must be beautiful and suitable and sincere. The preparations must not overshadow the event. Differences in feeling and tradition must be recognized and tactfully handled. And finally one must achieve that fine blending of old and new which preserves continuity but allows for growth. Only then will we have family celebrations at their best.



# Parents' Questions and Discussion

STUDY GROUP DEPARTMENT

Cécile Pilpel, Director—Anna W. M. Wolf, Editor

*Last week my little boy (age 6) was invited to a birthday party and the invitation said "no gifts please." The mother who was giving the party called me up to explain that she had made this request because her child gets excited and flustered on receiving too many presents at once. Do you think this "no gifts" idea is sound, and would be a good one for me to follow in planning a sixth-year birthday party for my own little boy or for his three-year-old sister?*

The mother who sent you this invitation may have had good reasons for thinking that her own child would not stand up well under a deluge of birthday presents (though she could perhaps have managed better by having just a very few children). But rather than do away with the good old fashion of presents at children's birthday parties we will do better if we take whatever steps are necessary to keep the gifts simple. A word to the mothers of the children about your point of view is likely to suffice. After all, most of the joy that a child gets out of the celebration of the day of his birth is the feeling that on this one day in the year it is he who is the center of importance, it is he who stands out from the rest of the children who bring him little offerings. What a pity to spoil this sense of self-expansion because it also entails excitement. The far-spaced and happy elation which comes from receiving many gifts surely never hurt any healthy child.

If there really seems to be too much excitement and fluster for the child, one would suspect that the party may be much too large, or unsuitably planned for the needs of young children. In the case of your little girl, perhaps she really does not want a birthday party at all. Many three-year-olds have parties with strange (to them) children thrust upon them when what they themselves would prefer is to have just their own family, or perhaps one playmate present. As they grow on to five and six and become more sociable they begin to enjoy parties with four or six or perhaps eight children. In general younger children seem to have a happier time at these smaller parties, even though the parents may have to go to some trouble in deciding just which of the neighbors' children must be left out.

*We are a Jewish family and we celebrate our own holidays. My little girl is in the third grade at school where there is a good deal of talk right now about Christmas and she feels very much out of it all. We want to keep to our own holidays, and we do celebrate Chanukah at about the same time as Christmas. We give her presents and light candles then, too, but, somehow, it does not seem to make it all right. She seems to be glad to have it all over with instead of having a good time.*

It is the most difficult thing in the world for grown-ups to stand out against the prevailing religious and social prejudices of the majority with whom they spend their lives. To be a Jew today, even in large parts of our own country, shameful as it is, means to be discriminated against, to be singled out for rejection. An adult Jew, provided he understands the conscious and unconscious psychological motivations of this need for attack on a whole group of people, can, despite the suffering involved, still retain a sense of his own worth. For a child, however, who has no concept of the feeling of dignity which may reside in carrying the heritage of so ancient a people, there is very little that will help alleviate the feeling of isolation and separateness. One of the greatest needs of a child is security, of being wanted, of being included. The parents' task in belonging to minority groups, either racial, social, or economic, is to preserve along with their own principles and loyalties, a spirit of tolerance, free from bitterness. This is important, if only to guard against falling into the same unreasonable attitude of their attackers. Another important aspect, of course, is to show our children concretely that our convictions, for which we are so often subjected to abuse, have values worth living for. Whether we celebrate Christmas or Chanukah is unimportant, but whether we are willing to live and suffer for the unalienable right to do what our tradition, intelligence and conscience bid us, is tremendously important if we wish to go forward toward a civilized existence.

Such living will not remove pain and anxiety from your child, but it will progressively imbue her with the courage to be in the minority when the occasion calls for it.

To be more concrete, however, to do something right here and now to make her a little happier, it may be possible for her to invite some of her classmates, Jew or Gentile, to your Chanukah celebration. Make it a special party. Have someone who is gifted tell the story which forms the background of the celebration just as the Christmas celebration is linked up with the birth of the Christ child. If possible for you, let her also participate freely in the Christmas joys at school or in a friend's home, as something which can have meaning for her as a festival of light and joy and good will as well, without rejecting her own tradition and celebrations. She will be richer instead of poorer, as she now seems to feel.

*As an ardent pacifist I am distressed to find that the public school which my boy attends goes in for patriotic rituals—saluting the flag, group singing of national anthems, parades, and the like. Not until he entered school last year was he ever exposed to such militaristic influences. I hesitate to criticize the school to him yet feel that my own deep-seated principles are involved.*

I would not be too distressed about the effect of such experiences upon your child. Patriotism and militarism are by no means synonymous, although it is all too true that a blind patriotism can lead to follies of all kinds. Children, and grown-ups too, need a sense of belonging to a larger whole, an identification with the group, a focus for loyalty and devotion, and such patriotic exercises may merely supply this valid need. Love of country need not mean "my country right or wrong," but should, as time goes on be a starting point for intelligent criticism of our national life rather than unthinking acceptance of everything that is. The flag is merely a symbol of our country. Anthems express our love of homeland. They are not necessarily associated with war, and the influences of your home can help to prevent them from taking on that meaning.

The danger lies not in patriotism itself, but in the failure to educate patriotism to worthy ends. Sooner or later your child is bound to be exposed to emotional appeals and jingoistic influences. Will he not be the more susceptible if he has had no sound patriotic background to satisfy his need for loyalty and to help him evaluate the appeals to which he is subjected? You can help him most by fostering a thoughtful loyalty to whatever is the "American dream" you yourself feel to be most worthy of allegiance.

*Should a non-religious family tell the children about the religious side of Christmas? My boy, aged nine, wishes to go to church like a friend of his. My husband and I have no church affiliations and no desire to expose our children to religious beliefs which we do not hold. My other children have always seemed satisfied with presenting, merry-making, and the contagion of the general good-will atmosphere which prevails, but this one boy seems definitely eager to go in for the whole religious side as well.*

Holidays lose much of their color and vitality if they are entirely separated from the tradition from which they spring. Christmas for the past centuries to most of the people of the western world is essentially bound up with the birth of Jesus and with the celebration of the ideals for which he lived. It would seem to be a definite part of your child's cultural education that he become acquainted with these facts and these ideals, even if you yourself are indifferent or critical about them. Personally, I would go further and encourage him to get all he can of the feelings as well as the facts which have for so long been connected with the day and with the figure of the Christ child. You can tell him if you wish what "some people believe," as compared to what you believe to be true. In that way he may be stimulated to think as well as to emotionalize. But that should not mean a complete omission of the emotional side of the Christmas experience. Church services, carol singing, rituals centered about the figures of the holy family, the manger, the animals, the angels, impart poetry and meaning to a story of genuine beauty, even if we regard it more as a poetic expression than as a matter for religious belief.

Probably this one boy tends to be responsive to the poetic side of life in general and his attempt to find this in the Christmas celebration is merely an extension of this whole trend of character. It is hard to see that he can be anything but enriched by pursuing it. Nor would it seem that your own position need be false, if, while understanding and respecting his attitude you also express your own.

*Our family has always set great store by family celebrations, and now it comes as something of a shock when the children—most of them in their teens—pled other dates on birthdays or holidays which we consider "family days." I know the young people have other interests, but it seems a pity that they are losing this family spirit. Is there no way of preserving this for them?*



Of course you are right in thinking that it is the spirit of genuine kindness which matters, and that this is not to be had by coercion. The trend of the times is not one which makes for family unity. The young people's interests lie in many directions; they often find their friends and fun far from home, even far from home ideals. Yet it does seem both worth while, and possible, to preserve these family celebrations and to give young people a feeling of sharing and caring. For one thing such celebrations should not come too often—lest they wear out their welcome. Nor should they become a barren ritual, to be adhered to simply because they have always been. Grandmother's birthday, for example, should be an occasion for personal tribute to Grandmother, not just a fixed date on the calendar to be rigorously observed. Thanksgiving or Christmas can be more than a yearly coming together, if each mem-

ber of the family feels some responsibility for making the occasion a happy one and can show a little originality or ingenuity to freshen it up.

The time and place for these family parties should be carefully planned as the children grow older: Thanksgiving dinner may be shifted to the evening to allow for afternoon football games; birthday parties can be made flexible in the time set for arriving and leaving. Family unity thus becomes a matter of mutual consideration rather than of formula to be followed, and young people are more likely to respond to the demands of family life when their own individual interests are considered in making plans. All this, of course, presupposes that some genuine family affection exists. Sometimes, however, the frictions and antagonisms involved in being together are so great that they will have to be considered as a separate problem.

# Suggestions for Study: Celebrations

## TOPICAL OUTLINE

- 1. CEREMONIALS—WHAT DO THEY DO?  
Universality of ceremonials; as expressions of deep feeling; as focus for artistic expression (music, the dance, poetry, etc.); as breaks in monotony. Linkage of individual to the group; of the present to the past; of the trivial with the eternal. Dangers of ceremonials. Effects on people of a culture lacking in significant ceremonials.
- 2. FAMILY CELEBRATIONS  
Birthdays and anniversaries—importance in singling out individual for special attention. Value for the individual—value for those who honor him. Combining the unexpected and the original with the traditional. "Spirit" vs. "letter"—how may it be preserved? Celebrations not on the calendar—value of impromptu celebrations as a means of festivities. Strengthening home ties.
- 3. NATIONAL AND RELIGIOUS HOLIDAYS  
Problem of giving new life to old symbols and ceremonials. Value of knowing historical background of holidays. Patriotism—what shall we teach? Religious holidays in the lives of the non-religious. The problem of commercialized Christmas. Is Christmas for children only?
- 4. PERSONAL EQUATIONS  
Ceremonials and festivities which have gone stale. Can they be revived? Family frictions at family parties. The problem of the in-laws. Parties which include a wide variety of ages—values and pitfalls.

## QUESTIONS FOR DISCUSSION

- 1. A large family which has celebrated New Year's Eve together for many years at grandmother's home

finds the occasion grown stale and tedious. The sons-in-law balk at writing the customary verses or participating in the charades which are grandmother's pet form of entertainment. Mary's husband and Betty's husband dislike each other so cordially that it is painful to be in the same room with them. Members of the youngest generation are beginning to chafe and to want to go to parties of their own. Should the family party be called off as an annual event? What else could you suggest?

- 2. The parents of a family of growing children are troubled because Christmas celebrations have come to include the family group only. They wonder whether they should make definite efforts to arouse feeling for the sufferings of less fortunate persons and extend their giving to those who really need it. Anything they try to do seems to be artificial or perfunctory. Are individual charities and alms-giving outmoded? Can unselfishness as an ideal for children to work for somehow be restored?

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Section IV—The Child in the Outside World

# Science Contributes

## JUVENILE DELINQUENCY AND CRIME PREVENTION \*

By FREDERIC M. THRASHER

WE KNOW without question two striking facts about the causes of delinquency and crime. In the first place, careful scientific studies indicate that serious criminal careers begin in childhood and adolescence, developing naturally as the result of the forces in the vicious environment of young men and boys. The second striking fact is that delinquents and criminals develop in certain typical blighted areas in our cities as well as in analogous areas in rural and small town districts. The large number of boys who are subjected to these influences in our cities has been conclusively demonstrated by scientific studies which indicate the real source of the crime problem in this country. We have made a mistake in attacking this problem in attempting to deal too exclusively with the finished criminal. Punishment, life imprisonment for the fourth felony is the vogue. When we have put away our public enemies, when we have rid the country of our Capones, Diamonds, and Dillingers, we assume the job is done and we heave a sigh of relief that these well advertised underworld characters are now safely disposed of. As a matter of fact we have temporarily rid ourselves of symptoms that will shortly reappear because the deeper causes have not been removed. They lie in the crime breeding areas of both urban and rural districts. The reason these districts breed crime and develop criminals is that delinquent habits and attitudes are inculcated on the streets, in the play groups and gangs, in poolrooms and other hangouts and in other unsupervised contacts. With these traditions of delinquency it is no wonder that crime is bred and criminals are developed in areas of this type. Delinquent youth of these districts constitute an increasing supply of criminals as well as a market for crime which is self-perpetuating and helps create the demand for criminal lawyers, political fixers, corrupt bail bondsmen, and others of like character. Since criminal careers begin in childhood and adolescence in certain well defined urban and rural areas, it is obvious that crime prevention, if it is to deal with causes rather than symptoms, must focus its efforts

upon the youth of these areas. Upon examination this becomes a problem of community organization. It is the responsibility of the whole community. The secret of success lies in the effective organization and proper coordination of the preventive agencies: the school, the boys' club, the home, the church and other social agencies, particularly those focusing upon the wholesome use of leisure time.

Entirely aside from the question of coordination, it is undoubtedly true that social agencies whose work should be effective in the prevention of delinquency and crime are not functioning as efficiently as they might. Our social agencies need to be checked up constantly to make sure that they are achieving their purposes efficiently and as economically as possible. Some of our institutions need reorganization in order to do a better job.

In some cases the school organization, curriculum, and procedure may actually be promoting delinquencies. In studies in New York City, for example, certain maladjustments in the school system were found to be contributing to the increase of delinquency. Educational achievement was studied in relation to the actual grade level reached in a crime-breeding area in New York City. Seventy-one per cent of the boys in this district were placed one-half grade or more too high in school in relation to their ability to carry on the work required of them. This has serious consequences especially in an area where delinquency and crime abound. To constantly hold a boy to a level of achievement which he cannot attain and where he may never experience satisfaction but must continually fail is generally conceded to be a most disastrous proceeding. This type of overplacement of children in school grows out of the regulations of the Board of Education demanding that a pupil be promoted at least once every two years and the observed tendency of some teachers to promote a "difficult" child regardless of warranted educational achievement.

A boy in a crime-breeding area, who does not have satisfaction in his school work, because he is constantly expected to do a grade of work he cannot possibly do, naturally dislikes school and seeks satis-

\* A résumé of an address delivered to a meeting of the Scholia Club of New York.



faction in the streets and in cheap places of commercialized amusement in the district. Under such circumstances it may definitely be said that the public school system itself promotes delinquency by failing to adapt school procedures to the needs of the boys of the area.

Preventive agencies of the conventional educational, recreational and welfare types, possessed of impressive ideals and ambitious programs have been at work in delinquency areas for several decades. Yet crime has not been prevented, has even grown more threatening in many aspects. Studies of these communities and the way these agencies have functioned reveal the difficulty. We come back to our previous assertion: there has been no truly sociological approach to the problem of crime prevention. Instead, the preventive agencies have been working more or less individualistically, often in a vacuum as far as the other social forces in the community are concerned.

THE failure of the programs of many educational, welfare and recreational agencies to succeed in really meeting community needs may be best summed up by the term, "institutional mindedness." This is the collective individualism which puts the supposed success of institutional activities ahead of community programs. The needs of the community as a whole in the field in which the institution is rendering service, and often the very functions which it is supposed to perform for its own constituency, are subordinated to certain traditional standards of institutional success which have come to be accepted by personnel and boards of directors. Vested interests undoubtedly enter the picture at this point, but whatever the explanation, the fact remains that community planning for crime prevention and consequent coordination and integration of activities into a well-rounded preventive program are nearly impossible under these conditions.

I think we ought to list the "institutional mindedness" of social agencies as one of the chief causes of crime and it is here that the coordination movement discovers its greatest contribution and possibly its biggest fight. Let us make the matter clear by considering the field of recreation as a wholesome preventive influence. One of the most potent causes of crime operating in the beginnings of criminal careers is the unwholesome use of leisure. This is particularly important in crime-breeding areas where patterns of delinquency and criminalistic attitudes spread like a contagion through the ubiquitous play groups and gangs that infest the streets of such areas.

The street grants no diplomas and gives no degrees, but it educates with fatal precision. In my Chicago study I secured data on 1,313 gangs and I estimated that from 25,000 to 30,000 boys and young men were under the direct or indirect influence of delinquent gangs. In our study of one delinquency area in New York City, we discovered approximately 29,000 children between the ages of six and sixteen, and it was found that practically 60 per cent of these children spend their leisure time on the streets where they are subject in many cases to direct influence of the underworld. The same thing is true in many other New York areas.

For these reasons the success of the wholesome recreational programs in a crime-breeding area becomes a matter of real concern. Here a great variety of social groups and institutions are actively engaged in ministering to the leisure time needs of children and adolescents. Efficient recreational organization is basic to any crime prevention program; for it is generally conceded that the adequate control of the leisure-time activities of children and adolescents in a crime-breeding area will accomplish more in the ultimate prevention of crime than any other one remedy that could be applied.

A recreational program for the children of a given community, if it is to be scientifically valid, must be based upon a complete study of the leisure-time activities and needs of all children and all sections of such a community. Furthermore, and this is a prime essential, it must discover the relationship of recreational activities to other phases of community life. Most recreational agencies have been content to pursue their particular policies in the service of limited clienteles, largely unaware of the problem of the real integration and articulation of their programs with the activities of other agencies in an attempt to do a well-rounded recreational job for all the children in the community. The result in some cases has been a high degree of institutional efficiency, but a failure of all such institutions combined to do a good piece of recreational work for the whole community.

The concrete results of this situation are disturbing. One finds hundreds and often thousands of children entirely missed by recreational agencies, often children who are most in need of organized leisure-time activities. They are missed because they are nobody's responsibility. There is no adequate community-wide system of child accounting. No agency knows how many children of different ages there actually are in a given block and to what extent their leisure-time needs are being provided for. The agencies

usually take as participants only the children who come to them either spontaneously or as a result of special membership drives. In either case many are lost. The percentages of children who drop out of recreational programs are surprisingly large, and the extent to which they go from one agency to another without ever getting the benefit of permanent connection with any is great. This excessive turnover is due in part at least to the lack of community recreational planning.

Not only in children missed and in children lost do the ill effects of the lack of a sociological approach manifest themselves, but also in the uneconomic use of recreational facilities. We sometimes find lines of boys waiting to use a gymnasium with similar facilities not too far away entirely unused at the same hour. We find thousands of children playing in crowded traffic streets with the nearby park or playground practically deserted. We find little-used thoroughfares which could easily be roped off as play streets; yet children nearby are playing stickball in the midst of constant traffic hazards. We discover city-owned vacant lots lying idle and unsightly in congested areas which suffer from a dearth of outdoor recreational facilities. We find school buildings, schoolrooms, and school recreational facilities in crime-breeding areas closed to children after three o'clock in the afternoon, and closed on Saturdays, Sundays, holidays, and in vacation time. We find excellent recreational facilities curtailing their services or closing up on Sundays, holidays, and during the summer vacation when children are most likely to be subjected to the demoralizing influences of the streets. Who knows the recreational resources of a given neighborhood or community? Who can advise a child in need of or in search of a leisure-time program as to how he can plan to spend his leisure hours in a wholesome and interesting way? There is no one in the community, for the most part, who has either the facts or the experience to perform this type of much needed service. We suggest a sociologically trained recreational adviser attached to every school and to every coordinating council.

Chicago is far ahead of New York City when it comes to coordination of recreational activities for crime prevention. In sharp contrast with the chaotic situation in the field of recreation and provision for the leisure-time needs of children in New York City is the excellent social planning of the Chicago Recreation Commission, which is acting as Chicago's central body for coordinating and promoting recreation. Chicago has over 200 public parks and playgrounds

and over 100 private recreation centers, as well as extensive recreational activities along industrial and commercial lines. Mayor Kelley with his years of park experience recognized a great need for a planning and coordinating body for this great array of facilities. In 1934, with the approval of the City Council and on the recommendation of Dr. Philip Seman and a group of representative civic organizations, he established the Chicago Recreation Commission, expressed in his words: "To make a thorough study of our city's leisure-time needs and provide a leadership for bringing about a coordination of recreational plans locally and to plan intelligently the coordination of the various systems and enterprises for recreation." Since 1934 the Chicago Recreation Commission has developed a sound basis for city planning of recreation. One of the most vital of recent recreation movements in Chicago has been the development of local district recreation committees where important plans are often initiated and where central city planning can be locally applied and supported. In 33 sections, covering the whole of Chicago, men and women interested in the recreational welfare of their communities have combined into effective organizations that have made their neighborhoods recreation-conscious.

The unique contribution of the sociologist to crime prevention is that he emphasizes the importance of a synthetic approach. He would not neglect any phase of a crime prevention program from the inception of the delinquent career to the final adjustment of the criminal who has been returned to the community. He believes that crime prevention can take place anywhere along the line. The sociologist would not over-emphasize any one approach in studying the causes of crime and its prevention. He believes that it is necessary to use the medical, the psychiatric, the psychometric and the sociological methods of studying the pre-delinquent, the truant, and the delinquent in order to prevent the development of criminal careers. The sociologist attempts to see the delinquent and the criminal in his complete social setting and believes that no adequate program can be formulated which treats the truant, the delinquent, the criminal, and the potential delinquent merely as an individual, as if he had developed in a social vacuum.

This brings out the difference between the clinical and the sociological approaches. The sociologist would use the clinical approach, but he feels that it is a very expensive method and that progress can be made more rapidly by controlling the group, institu-

*(Continued on page 92)*



# Readers' Slants

Each month we present some contributions of our readers who have been thinking about child training and learning through both study and experience. We, the editors, may disagree with what is said as frequently as we approve it. But, in either case, we feel that the writers have a point of view which may prove stimulating to our readers. Anyone with something to say which may interest parents or teachers is cordially invited to send a contribution. In addition, we would welcome your comments on whatever appears in this column.

## LOTS OF ADVENTURE

By THOMAS H. UZZELL

THE stories which follow were written by my daughter Sandra, nine years old, at the request of a father who teaches fiction writing at New York University. They were experiments by which I hoped to prove one of my theories about self-expression, *i.e.*, that a style is effective only when it flows from experience and understanding and not when it is composed of words and images taken from reading memories. With this in mind, Sandra was asked to write a love story and "make the love very strong." These directions were intended to induce the young author to transcend her own experience in every word.

Surprising result! The first narrative, "Dorises Whish," is a blank, as expected, on the theme assigned but it is a humorous revelation of just how little the author knows about the theme and so is self-expression after all. The story is credible enough; it is really a paraphrase of the movie, "A Star Is Born," which Sandra had seen shortly before in which a dipsomaniac husband drowns himself in the ocean to enable his movie-star wife to pursue her career unhindered. It shows how a nine-year-old sees action minus the motives. Humor derives from the incongruity between the breathless allegations and the complete innocence of the little artist. This incongruity is even more sharply revealed in the following dialogue which took place after the writing between the writer and her father-critic:

Why did Doris love John?  
He was very nice; he did kind things for her.  
Did John have money?  
Oh yes, very rich.

Why didn't Doris love Joe?  
Oh, he was a meanie.  
Why should Doris jump into the ocean?  
Well, she wanted to die because she loved him so much.  
But the water is very cold and deep; it would be terrible.  
Well, what else could she do? You wouldn't want her to stab herself?  
(Parent to himself: No more of these movies.)  
Why didn't someone else rescue Doris besides John?  
(This to probe the child's mind for its sense of logic and probabilities.)  
There wasn't anyone else there; you see there were no buildings anywhere near there.  
Well, how did John happen to be there?  
He was a life guard.  
Oh, is that why Doris loved him?  
No, that's why he rescued her.

The second little opus was an experiment to discover the extent of the influence of the movies on Sandra's mind. She was asked to write a story with "lots of adventure, exciting." Would she interpret adventure in terms of her own interests and daily activities or take meaningless melodrama from the screen? Although she has been brought up on the usual child's literature, "Pinocchio," Grimm's "Nikita," "Once Upon a Time," the Old Testament, and although she has been told innumerable fairy tales, many of them dramatizing fantastically her playthings and little friends, she scorned them all and dished up a "racketeer!" He emerges from the movie, "They Gave Him a Gun," and the picture of a shipwreck from "Women and Children First."

And this in spite of Sandra's being allowed to go to the movies very seldom, and in spite of an effort not to let her go at all when there is any shooting. Her parents, however, lack the fortitude and time to go themselves to see if guns are flourished. Sandra is taken by others and the unannounced second picture on a double-header program brings on the scenes of violence and crime. She, it seems, with her impressionable child mind must do her bit to support the art of Hollywood in order that its backers, the bankers of Wall Street, may not suffer from want. Here are two of the results, just as they were written by the young author, spelling and all:

## DORISES WHISH

By Sandra Uzzell

I love you Doris said John as he turned around. Doris if you don't marry me I shall die. Doris was pleased. I thought you'd say that. In a week! all wright said a voice behind the curtain. It was Joe! Get away from here Joe demanded Doris. We are going to be married in a week. John and Doris walked away. On Wednesday John had to go away. He couldn't see Doris. Doris was sad and angry. She called up. She couldn't get an answer. After a week Doris gave herself up lost. She called Linda and asked her to go. Linda said I have to go awai to. Lets go! John was down by the Atlantic Ocean. Doris got a trailer and started. They had gotten to a Ocean. As soon as she got there she give her self up. She blew her self in the ocean. It was the Atlantic Ocean. John happened to be looking that way and, saved her life. He brought her inside and put her to bed. She was in the house and she was saved. They were married the next day and Doris never gave her self up again.

The End.

## LOTS OF ADVENCHER

Janet had taken her sister's robe to go out in.

Janet come here. Give that robe back to your sister. Yest mother. Janet held it in her arms carefully. She loved it very much. Betsy, here is your robe. Janet gave it to her sister. Betsy said, keep it

you loved it so and you still do. Take it! Betsy I can't it's your's. I know it, but it's your's now. Oh thank you. Janet walked down stairs with it. It was Janet's 13th birthday. She was going out with James. About her was the robe. It was evning robe. As they left in the taxi Janet said let's go to Jasri Square. After awhile she said I love you James. Suddenly the taxi driver stopped the car. Stick em up. It was Burry the rackteer. He tied their hands with ropes and was starting to run the engine, but a cop came up to the side of his car. Burry was scared. The cop tied his hands and brought him to the police force. Also he broght Janet and James. They told the whole story. Burry was put in jail. As Janet was reaching 20 James married her. She was beautiful. They moved to Sarah Desert, but Burry had gotten out of jail and was following. When they were on the ship he made a stowaway. They were on the ship 5 days when they had a shipwreck. James couldn't go off the ship because the children and the ladies could only go on the first four boats. There were only four boats. They were telling Janet to go but she wouldn't go. She didn't want to get off. She'd have to leave James. James didn't want to leave Janet. All this time Burry had dropped himself into the ocean. When all the started, they were the last ones on the ship. After awhile they heard that in 5teen more minutes the ship would sink. But the ship landed in harbor before 10 minutes. They were safe on deck when they saw the ship sinking. They lived happley in Sarah for a long time.

The End.

# Book Reviews

*Festivals of Light. The Nursery School News, December, 1936. W. P. A. Nursery Schools, Chicago Board of Education. 14 pp.*

Festivals of light, amidst the darkness of the winter season, seem to answer a fundamental human need. Many widely separated religions and cultures include such light ceremonials. Christmas trees and Yule logs bring to an essentially Christian religious holiday certain elements borrowed from the Roman Saturnalia and the rites of the Druids. Chanukah, the mid-winter festival of the Jewish religion, expresses itself also in symbols of light.

In the hope, perhaps, of encouraging teachers to

retain for all our children some of the universal significance of these light festivals and some of the special meanings of the occasions they celebrate, the *Nursery School News* devotes an entire issue to this subject. A brief editorial by Rose H. Alschuler, director of W. P. A. nursery schools in Chicago, suggests the fundamental message of the issue. Dr. Morris Gross of the Jewish People's Institute describes the history and symbolism of Chanukah and Mary Frances Craig of Samaritan House sets forth the Christmas traditions.

The pamphlet contains, in addition, suggestions for gifts which can be made by parents and children



from the simplest and cheapest of available materials. While experienced teachers and parents might easily improve on many of these suggestions, allowing for freer expressions of creative talent, especially in the children's work, the lists should be helpful to many in suggesting the possibility of holiday making and giving in even the simplest households.

HELEN G. STERNAU.

*40,000,000 Guinea Pig Children.* By Rachel Lynn Palmer and Isadore M. Alpher, M.D. *Vanguard Press.* 1937. 249 pp.

Forty Million Guinea Pig Children covers an enormous field. Largely, it is an exposé of the misinformation about food and patent medicines imposed on the public by various advertising media. There is also a positive approach, however. Summaries of up-to-date information on nutrition and health supplement the warnings about false advertising.

Recognizing that "health rightly comes first among the things parents desire for their children" and assuming that this book chiefly concerns families with a comfortable standard of living, the authors discuss the problems of nutrition which they feel confront many people today. Parents, not trained in this field, are ill-equipped to evaluate the flood of free material coming to them through advertisements. As a result meals become unbalanced by an excess of certain over-advertised and over-rated foods which may cause deficiencies in other essential foods, and children consume large quantities of expensive preparations which are useless or even harmful. Parents are advised to seek information on nutrition from reliable sources, such as government bulletins.

The chapter entitled "Child Welfare and Business" describes the commercial methods of increasing this ill-advised consumption by appealing directly to children. Stimulated by the radio and lured by offers of various knick-knacks as premiums, they beg for certain food preparations, such as chocolate flavored powders, which consist largely of sugar, but which are heralded as possessing almost magic properties if imbibed in milk. Commercial ends are also furthered by movies and "educational" exhibits set up in schools by commercial companies.

While sympathizing whole-heartedly with the authors in their objection to this sort of appeal, those of us who are in constant contact with children are perhaps less alarmed at the effect of such advertising upon them. With a little parental encouragement, intelligent children in this advertising age seem to

acquire a healthy scepticism at a remarkably early date. But this is no excuse for the attempts to exploit their credulity.

The book proceeds with a clear outline of the now generally familiar principles of diet. A valuable chapter appropriately headed, "Overworking the Vitamins," places vitamins in their proper perspective, exposing the nonsensical claims made for them. Experiments have proved that vitamins cannot be relied on to prevent colds and other ills, and that our knowledge of them is far from conclusive.

Following the chapter on vitamins and one on the numerous harmful or useless laxatives, lotions, cold cures, antiseptics and similar preparations flooding the market, is a very sane chapter on colds. The sound advice on how to care for a child with a cold reflects a nursing sense well balanced enough not to cover the patient with plasters or fill him up with medicines, and a wholesome respect for the necessity of reliable individual medical advice. The warning against indiscriminate use of oily "nose drops" is particularly in point since many physicians but few laymen have become aware of the frequency of their harmful effects.

The concluding chapter, "Playtime, Make It Safe," discusses every type of hazard—mechanical, physical, nervous. It also touches on the psychological problems of unwholesome radio and movie programs. Though no psychological terminology is used, the book reflects an awareness of the mental hygiene implications in these matters.

There is little original material in this book. However, the informational content is accurate on the whole, and the health advice sound. An index would be helpful. The organization of the book suffers from the authors' desire not to leave out anything. Pet bits of advice are slipped in here or there—often in inappropriate places. A more serious fault is the exaggeration of certain theories. For example, immoderate use of candy has not yet been proved a cause of dental decay. The discussion of malnutrition has a decidedly alarmist tone. This is particularly unfortunate inasmuch as the book is directed against another type of exaggeration. We need a balanced philosophy of health to guide us between "letting children grow" and smothering them with our attempts to allay our anxieties. No doubt less sensational studies will follow this one. Meanwhile, however, because of its wide appeal, this readable book is a timely step in the direction of solving a real problem.

RHODA KOHN.

# Books of the Year for Children

*Selected by the Children's Book Committee of the Child Study Association*

**T**HIS list has been selected and arranged to meet a broad range of reading interest and a variety of individual tastes. The age grouping is not intended to restrict choice, and parents are urged to study the whole list since many books have a far wider appeal than could be indicated.

## *For the Youngest*

### *Ages Four and Five*

- Timothy Titus (34 pages).....\$1.50**  
by Blanche Elliott      Doubleday, Doran & Co.  
Colorful pictures, by Ruth Holbrook, go with a pleasantly repetitive jingle about a little boy.
- How Percival Caught the Python (88 pages).....\$1.00**  
by Percival Stutters      Holiday House  
A tiny book of nonsense about a jungle adventure, with pictures to match.
- \*Sakimura (36 pages).....\$1.50**  
by Zhenya Gay      The Viking Press  
How Saki, the Siamese cat, finally finds a friend, told with enchanting pictures by the author.
- Twin Kids (44 pages).....\$1.00**  
by Inez Hogan      E. P. Dutton & Co.  
Tim and Tom try to decide whether to become pets of Petunia, a little colored girl. Amusing illustrations by the author.
- Bobby Wanted a Pony (30 pages).....\$1.00**  
by Dorothy and Marguerite Bryan      Dodd, Mead & Co.  
How Bobby earned his beloved pony, told in a gay little story with pictures.

### *Ages Five, Six, and Seven*

- \*Zephir's Holidays (40 pages).....\$3.00**  
by Jean de Brunhoff; translated by Merle S. Haas  
Random House  
Another perfect picture book by the author of "Babar," this time about a monkey, who inherits all Babar's charm, resourcefulness and humor.
- \*And to Think That I Saw It on Mulberry Street! (30 pages).....\$1.00**  
by Dr. Seuss      The Vanguard Press  
A small boy's fantasy done in hilariously funny rhyme, with equally comical pictures by the author.
- Little Elephant Catches Cold (32 pages).....\$1.00**  
by Heluiz Chandler Washburne      Albert Whitman & Co.  
From the first sneeze through the restless days in bed to complete recovery, every child will recognize his own experiences in the little elephant's.
- Noodle (48 pages).....\$1.50**  
by Munro Leaf      Frederick A. Stokes & Co.  
Ludicrous picture-story about a dissatisfied dachshund who finally decides that his own shape is best. Amusing illustrations by Ludwig Bemelmans.

**Walter, the Lazy Mouse (80 pages).....\$2.00**  
by Marjorie Flack      Doubleday, Doran & Co.  
The unexpected adventures of a field mouse, some frogs and a turtle whose behavior is amusingly human.

**Suki, the Siamese Pussy (28 pages).....\$2.00**  
by Leonard Weisgard      Thomas Nelson & Sons  
Entertaining picture-story of a Siamese cat whose longing to go to Paris gets him no further than a ferry boat ride.

**Babette (32 pages).....\$1.50**  
by Clare Turlay Newberry      Harper & Bros.  
Another kitten story—this time about Babette who wins the heart of a lonely little girl. Exquisite cat pictures by the author.

**When the Wind Blew (32 pages).....\$1.50**  
by Margaret Wise Brown      Harper & Bros.  
A tender little story about an old woman and her seventeen cats, with a repetitive pattern and unusual pictures by Rosalie Slocum.

**Blaze and the Gypsies (50 pages).....\$1.00**  
by C. W. Anderson      The Macmillan Co.  
An endearing and exciting story of a stolen pony and its return to its devoted little owner. Beautiful horse pictures by the author.

**The Story of Li-Lo (30 pages).....\$1.00**  
by Ann Mersereau      Harper & Bros.  
A little boy of China finds he prefers the upside-down customs of his native land after all, in an amusing little story with funny pictures by Fini Rudiger.

**Breakfast with the Clowns (34 pages).....\$1.00**  
by Rosalie Slocum      The Viking Press  
A little girl pays an early morning visit to the circus and discovers that clowns are people. Gay pictures by the author.

**Joan Wanted a Kitty (152 pages).....\$2.00**  
by Jane Brown Gemmill      John C. Winston Co.  
The six-year-old who has just learned to read will treasure this perfect combination of happy story, large type and lively pictures. The last are by Marguerite de Angeli.

**Summer Comes to Apple Market Street (58 pages) \$1.25**  
by Mabel Betsy Hill      Frederick A. Stokes Co.  
A happy little girl's simple adventures in a small town on the coast of Maine, in pleasant text and pictures.

**\*Peter, Peter, Pumpkin Grower (60 pages).....\$1.25**  
by Florence Bourgeois      Doubleday, Doran & Co.  
How Peter grew pumpkins to earn a bicycle makes an exciting and informative story, full of those boyhood details and climaxes so dear to young readers. Effectively illustrated by the author.

**Ezekiel (40 pages).....\$1.50**  
by Elvira Garner      Henry Holt & Co.  
A joyous tale of genuine Negro childhood in the deep South. Gay little sketches by the author are interspersed through the text, which must be read aloud because of the difficult dialect.

*The books starred are of outstanding interest and quality.*



**\*Under the Tent of the Sky (206 pages).....\$2.00**  
 selected by J. E. Brewton The Macmillan Co.  
 An unusual and stimulating selection of poems  
 about creatures of all kinds—from lions to lizards  
 —arranged in refreshing groupings.

## *For the Elementary Years* *Ages Seven, Eight, and Nine*

**Wings for the Smiths (90 pages).....\$1.75**  
 by Alice Dalgliesh Charles Scribner's Sons  
 How the Smith family acquire an airplane makes  
 a friendly little story of children in a small town.  
 Illustrated by Berta and Elmer Hader.

**Calico (140 pages).....\$2.00**  
 by Ethel Calvert Phillips Houghton Mifflin Co.  
 Two children on a farm have happy adventures  
 with their pony which turns out to be circus trained.

**Drusilla (120 pages).....\$1.50**  
 by Emma L. Brock The Macmillan Co.  
 A corn husk doll tells about her adventures and  
 day-to-day life while traveling across the prairies  
 with an American pioneer family.

**The Nightingale House (122 pages).....\$1.75**  
 by Elizabeth Palmer Charles Scribner's Sons  
 Many adventures come to a little girl of Minnesota  
 in the middle of the nineteenth century. How she  
 acquired the coveted doll house, lost it and found  
 it again fifty years later, make an engrossing tale.

**Hester & Timothy (128 pages).....\$1.50**  
 by Ruth and Richard Holberg Doubleday, Doran & Co.  
 When the Clark family moved, in 1835, from Chi-  
 cago to the pioneer town of Milwaukee, Hester  
 and Timothy helped build a log cabin and learned  
 to love the frontier.

**Tommy Thatcher Goes to Sea (96 pages).....\$2.00**  
 by Berta and Elmer Hader The Macmillan Co.  
 A city boy goes to live with his grandfather in  
 Maine and learns the joys of fishing and life by  
 the sea. Fine illustrations by the authors.

**\*High Water (80 pages).....\$2.00**  
 by Phil Stong Dodd, Mead & Co.  
 A stubborn burro and three very lively country  
 boys make an amusing combination with the real-  
 ism and excitement of flood-time in the Ohio valley.  
 Illustrated by Kurt Wiese.

**Winnebago Boy (182 pages).....\$2.00**  
 by Mario and Mabel Scacheri Harcourt, Brace & Co.  
 A modern Indian boy, at a gathering of tribes,  
 learns much of the ancient customs, ceremonials  
 and folklore of his people. Illustrated with beau-  
 tiful photographs.

**Dancing Cloud (80 pages).....\$2.00**  
 by Mary and Conrad Buff The Viking Press  
 A combination of story, authentic information and  
 unusual pictures for the child interested in Navajo  
 Indian life and customs.

**\*Red Jungle Boy (82 pages).....\$2.00**  
 by Elizabeth K. Steen Harcourt, Brace & Co.  
 The story of Dohobare, a Caraja Indian boy, living  
 near the Amazon, based on the author's experi-  
 ences on an anthropological expedition and strik-  
 ingly illustrated.

**\*Harry in England (166 pages).....\$1.50**  
 by Laura E. Richards D. Appleton-Century Co.  
 Country life in England of the eighteen-fifties pic-  
 tured through the eyes of a small American boy.  
 Based on actual reminiscences of this famous au-  
 thor's husband and fittingly illustrated by Reginald  
 Birch.

**Sebastian Bach: the Boy from Thuringia**  
 (126 pages).....\$2.00  
 by Opal Wheeler and Sybil Deucher E. P. Dutton & Co.  
 A lively and profusely illustrated biography of  
 Bach, including events of his childhood and adult  
 life, plus little excerpts from his music.

**Ragman of Paris and His Ragamuffins (86 pages).....\$1.50**  
 by Elizabeth Orton Jones Oxford University Press  
 Adventures of two little French gamins on the  
 streets of Paris told and illustrated by the author  
 with delightful humor.

**Swords and Iris (124 pages).....\$2.00**  
 by Lilian Holmes Strack Harper & Bros.  
 A little American girl learns about the boy and  
 girl doll festivals in Japan and the folk tales they  
 represent.

**Riema (54 pages).....\$2.00**  
 by Kathleen Morrow Elliot Alfred A. Knopf  
 A little girl of Java goes on her first exciting and  
 dangerous journey to the white man's house. Told  
 in delicate style against a vivid jungle background.  
 Brilliant modern illustrations by Roger Duvoisin.

**The Polar Bear Twins (106 pages).....\$1.50**  
 by Jane Tompkins Frederick A. Stokes Co.  
 Born in an ice cave, two white cubs spend their  
 first year learning from their mother how polar  
 bears live in the Arctic. Illustrations by Kurt  
 Wiese.

**\*The Clockwork Twin (240 pages).....\$2.00**  
 by Walter R. Brooks Alfred A. Knopf  
 Animal friends from the author's "To and Again"  
 stories reappear with some delightful new char-  
 acters in further adventures. Spontaneous non-  
 sense which children truly appreciate.

**The Curious Lobster (248 pages).....\$2.00**  
 by Richard W. Hatch Harcourt, Brace & Co.  
 The nonsensical land and sea experiences of a  
 venturesome lobster and his amusing animal com-  
 panions.

**With Cap and Bells (246 pages).....\$2.00**  
 selected by Mary Gould Davis Harcourt, Brace & Co.  
 A refreshing and varied collection of folk tales and  
 poems chosen for their humor. Helpful suggestions  
 for story-tellers.

**This Year: Next Year (32 pages).....\$2.50**  
 by Walter De La Mare Henry Holt & Co.  
 Delicate, imaginative poems about the things chil-  
 dren know and love in the changing seasons. Ex-  
 quisite illustrations by Harold Jones.

## *For the Intermediate Years* *Ages Nine, Ten, Eleven, and Twelve*

**\*Red Feather (152 pages).....cloth, \$.50; paper, \$.25**  
 by Marjorie Fischer Modern Age Books, Inc.  
 Which was the fairy baby and which was mortal?  
 The question is answered in this delightful tale, a  
 happy mixture of fact and fancy, filled with gay  
 adventure.

- \*Tales of a Chinese Grandmother (262 pages).....\$2.50**  
by Frances Carpenter      Doubleday, Doran & Co.  
A fine collection of Chinese folk tales, beautifully told and exquisitely illustrated by Malthe Hasselriis.
- Alice-All-By-Herself (182 pages).....\$2.00**  
by Elizabeth Coatsworth      The Macmillan Co.  
Ten-year-old Alice has many simple adventures in her home town on the coast of Maine. Illustrated by Marguerite De Angeli.
- Susannah of the Yukon (344 pages).....\$2.00**  
by Muriel Denison      Dodd, Mead & Co.  
Susannah of the Mounties, grown a little older, has adventures in the Northwest just as engrossing, if less humorous, than her earlier ones.
- Roving All the Day (220 pages).....\$2.00**  
by Nora Benjamin      Random House  
From New York, Tony flies to join her parents. How she finds them makes a pleasant story, with text and pictures rich in the color and atmosphere of the Bahamas.
- Little Miss Cappo (254 pages).....\$2.00**  
by Frances Gaither      The Macmillan Co.  
A readable story of early days in Alabama, a hazardous trip to North Carolina, and a little girl's life there in a Moravian school.
- On the Banks of Plum Creek (240 pages).....\$2.00**  
by Laura Ingalls Wilder      Harper & Bros.  
A fine pioneer story of covered-wagon times in our Middle West, by an author who knows well the homely details of child life in those hard days.
- Vinny Applegay (294 pages).....\$2.00**  
by Ethel Parton      The Viking Press  
Vinny comes to New York to live with a dear old uncle and becomes "lady of the house," though she still loves to play with dolls. A story of the 1870's.
- \*Ballet Shoes (294 pages).....\$2.00**  
by Noel Streatfeild      Random House  
In this captivating story of three gifted little girls adopted by a great-uncle, the life of children on the stage in England is vividly portrayed.
- Pigeon Post (350 pages).....\$2.00**  
by Arthur Ransome      I. P. Lippincott Co.  
Our old friends, the Swallows and Amazons, prospect for gold and communicate by means of carrier pigeons during a memorable and exciting summer.
- Trailer Tracks (242 pages).....\$1.75**  
by Harriet F. Bunn      The Macmillan Co.  
In their old car and trailer, the orphaned Ogilvie children follow the pioneer trail of their great grandmother and find the descendants of her family in New Mexico. A realistic story for girls.
- Gypsy Luck (230 pages).....\$2.00**  
by Chesley Kahmann      Julian Messner, Inc.  
A lively story of a gypsy girl's adventures when her caravan halts to take part in a village fair. Written with real appreciation of a people the author knows well.
- The Gate Swings In (268 pages).....\$2.00**  
by Nora Burglon      Little, Brown & Co.  
A rich flavor of the soil pervades this story of a sturdy Swedish girl and her troublesome goat.
- \*The Winter Nightingale (224 pages).....\$2.00**  
by Marie Colmont; translated by Marion Saunders      Coward-McCann  
The hard cold of the Northland is in this moving story of a Scandinavian peasant girl who runs away to seek fame as a singer. Beautifully written, and winner of the French Prix Jeunesse.
- \*Flaxen Braids (250 pages).....\$1.50**  
by Annette Turngren      Thomas Nelson & Sons  
When father finds work, Kristen and the other children find a home—which is the plot of this very human tale of Sweden replete with humor and rich in the folkways of a friendly land.
- \*Nanka of Old Bohemia (254 pages).....\$2.00**  
by Helene Pelzel      Albert Whitman & Co.  
This true story of the author's mother, who in her childhood emigrated to America, is told with pathos and humor, and presents a rich contrast of life in the Old and New Worlds. Charming illustrations by Lucille Wallower.
- Swords and Statues (254 pages).....\$2.00**  
by Clarence Stratton      John C. Winston Co.  
A virile tale of sixteenth century Italy portraying the rise of a young sculptor against a background of political intrigue and battles.
- Hunters Long Ago (370 pages).....\$2.00**  
by Gregory Trent      Harcourt, Brace & Co.  
The hardships and savagery of prehistoric life are convincingly portrayed in the lively adventures of two boys of that time.
- Thord Firetooth (226 pages).....\$2.00**  
by Alice Alison Lide and Margaret Alison Johansen      Lothrop, Lee & Shepard  
The vivid saga of a Viking sold into slavery and his adventures from Norway through Central Europe to Constantinople, in the year 1000 A.D.
- \*Meriwether Lewis, Trail-Blazer (240 pages).....\$2.00**  
by Flora Warren Seymour      D. Appleton-Century Co.  
A virile, accurate and very dramatic account of the Lewis and Clark Expedition, with fine end-paper maps.
- Who Rides in the Dark? (282 pages).....\$2.00**  
by Stephen W. Meader      Harcourt, Brace & Co.  
Stage-coach days in old New Hampshire. Fifteen-year-old Dan, stable boy at the Inn, helps to identify the highwaymen and is instrumental in their capture. A swift-moving tale by a first-rate story teller.
- Riding West on the Pony Express (196 pages)....\$2.00**  
by Charles L. Skelton      The Macmillan Co.  
The remote Western territory at the time of Lincoln's first inaugural, forms a background for this good, he-manish story, woven around the Pony Express, and built out of old records.
- Smoke Blows West (288 pages).....\$2.00**  
by Helen Clark Fernald      Longmans, Green & Co.  
The melodramatic events leading to the pushing through of the first railroad to Indian territory in 1869, based on authentic material.
- Pecos Bill (206 pages).....\$2.50**  
by Dr. James Cloyd Bowman      Albert Whitman & Co.  
The prototype of Paul Bunyan is Pecos Bill, the glorified American cowboy. Through his astounding exploits and tall tales the reader gets rare glimpses of American life. Appealing to all ages.
- Lumbercamp (118 pages).....\$2.00**  
by Glen Rounds      Holiday House  
A rollicking tale of the logging business as learned by Whistle Punk, the greenhorn. Both the language and the illustrations by the author abound in local color and humor.
- Foghorns (296 pages).....\$2.00**  
by Howard Pease      Doubleday, Doran & Co.  
Mystery, drama, and labor trouble are interwoven skilfully to make an exciting tale of the San Francisco waterfront.



**The Smuggler's Sloop (250 pages).....\$1.75**  
 by Robb White, III Little, Brown & Co.  
 The Caribbean is a perfect setting for this story of the wild adventures of two intrepid children. An exciting yarn that will appeal to boys or girls.

**A Treasure Box of Stories (350 pages).....\$2.50**  
 collected by May Lamberton Becker Little, Brown & Co.  
 A varied collection of stories, old and new, from near and far, to meet the never-ceasing plea: "Read me a story."

## *For Older Boys and Girls* *Ages Twelve and Over*

**\*Homespun (308 pages).....\$2.00**  
 by Erick Berry Lothrop, Lee & Shepard Co.  
 As we follow the different members of this New England family North into the wilderness, or westward over the Santa Fé trail, or South to the cotton trade, we learn of the stuff from which our land was made.

**Prairie Girl (276 pages).....\$2.00**  
 by Lucile F. Fargo Dodd, Mead & Co.  
 A girlhood in Dakota, in the eighties and nineties described with charm, humor, and a bit of nostalgia.

**Footlights Afloat (300 pages).....\$2.00**  
 by Rose B. Knox Doubleday, Doran & Co.  
 A "Show Boat" on the Mississippi is the setting for this delightful young novel for girls with an authentic and colorful background of the American scene at the end of the gay nineties.

**\*Bright Island (268 pages).....\$2.00**  
 by Mabel L. Robinson Random House  
 Thankful Curtis finds life in a girls' school different from the freedom of her sailor life on a New England island. Her adjustments there make a fine story, absorbing, sympathetic, and beautifully written.

**A World Within a School (240 pages).....\$2.00**  
 by Lucy Kinloch Random House  
 An English school story, exceptionally well done, in which the "crush" stage of girl relationships is handled with unusual feeling and insight.

**\*The Singing Wood (242 pages).....\$2.00**  
 by Florence Crannell Means Houghton Mifflin Co.  
 A sprightly and amusing story of life in a co-educational college with a most captivating heroine.

**Wind of the Vikings (260 pages).....\$2.00**  
 by Maribelle Cormack D. Appleton-Century Co.  
 The wild and unfamiliar Orkney Isles are the setting for this well told and exciting story of a girl and boy of today who find rare records of the Viking age.

**The Great Tradition (206 pages).....\$2.00**  
 by Marjorie Hill Allee Houghton Mifflin Co.  
 An unusual book about five girls at the University of Chicago, showing the excitement and real satisfaction of intellectual achievement at college.

**Private Props (298 pages).....\$2.00**  
 by Gertrude E. Mallette Doubleday, Doran & Co.  
 A vivid story telling how a girl in a small town became a reporter by actually working on the newspaper and learning from her mistakes.

**Polly Tucker: Merchant (298 pages).....\$2.00**  
 by Sara Pennoyer Dodd, Mead & Co.  
 A lively career story of an ambitious girl's successful efforts to make a place for herself in department store work in New York City.

**A Place for Herself (284 pages).....\$2.00**  
 by Adele de Leeuw The Macmillan Co.  
 The ups and downs of a girl who started a book store in an abandoned street-car in a small Ohio town make entertaining reading.

**Daughter of the Eagle (271 pages).....\$2.50**  
 by Nexhmie Zaimi Ives Washburn  
 A young Albanian girl, now a student at Wellesley, tells of her girlhood struggle for an education against the traditions of her people.

**Treasure Mountain (212 pages).....\$2.00**  
 by Eric P. Kelly The Macmillan Co.  
 An exciting mystery story with a fund of archaeological information about New Mexico and authentic Pueblo Indian lore.

**\*Rory and Bran (322 pages).....\$2.50**  
 by Lord Dunsany G. P. Putnam's Sons  
 Rory is too busy dreaming about King Arthur to take much care of the cattle; but with the help of Bran, his dog, they all finally arrive intact. Fantastic characters and delightful humor in a rare book for young and old.

**China Quest (302 pages).....\$2.00**  
 by Elizabeth Foreman Lewis John C. Winston Co.  
 East and West contrasted through the friendship of an American boy and a Chinese boy in modern war-torn China.

**The Spy Mystery (354 pages).....\$2.00**  
 by S. S. Smith Harcourt, Brace & Co.  
 An exciting story of Russia's "wild boys" in which the stark realities of their lives are vividly pictured against a background of that country today.

**Down the Ohio with Clark (278 pages).....\$2.00**  
 by Charles F. Lender Thomas Y. Crowell Co.  
 Two young Virginians "join up" with George Rogers Clark. Wrestling the midwest from the French and the British makes vivid and dramatic reading.

**\*No Other White Men (242 pages).....\$2.00**  
 by Julia Davis E. P. Dutton & Co.  
 A moving, thrilling, and literary account of the Lewis and Clark Expedition. The author has followed closely the Captains' own diaries, and fine maps illustrate their journey across the continent.

**When Guns Thundered at Tripoli (290 pages)....\$2.00**  
 by Charles J. Finger Henry Holt & Co.  
 Two boys captured by pirates in the Mediterranean find original and exciting ways to help the American cause. A well-written story.

**The White Stag (94 pages) .....\$2.00**  
 by Kate Seredy Little, Brown & Co.  
 Sweeping epic of the devastating migration of the Huns and Magyars across Europe to the Hungarian Plains. Spirited illustrations by the author.

**\*The Lost Queen of Egypt (367 pages).....\$2.50**  
 by Lucille Morrison Frederick A. Stokes Co.  
 A stirring romance of Egyptian court and family life through the story of the youthful Queen Ankhsenamon. Ancient history vividly and superbly presented.

**\*Coast Guard to the Rescue (328 pages).....\$2.50**  
by Karl Baarslag Farrar & Rinehart

A straightforward and inspiring account, as thrilling and moving as fiction, of the United States Coast Guard service on land, at sea and in the air.

**Pilot of the High Sierras (350 pages).....\$2.00**  
by Frederic Nelson Litten Dodd, Mead & Co.

A thrilling story of commercial air-transport in the Mexican Sierras, in which Johnny Caruthers, aged twenty-one, makes good as a pilot.

**Phantom King (242 pages).....\$2.50**  
by Hildegard Hawthorne D. Appleton-Century Co.

Moving presentation of the tragic life of Napoleon's ill-fated son. Historical events and persons come alive in this appealing and authentic story.

**\*The Boy Shelley (308 pages).....\$2.00**  
by Laura Benét Dodd, Mead & Co.

Despite slender authentic material, by dint of much research and the author's own poetic gifts, Shelley's boyhood is vibrant and rings true in this beautiful book.

**Saints and Rebels (354 pages).....\$2.50**  
by Eloise Lowmsbery Longmans, Green & Co.

Brief biographical sketches of twelve social reformers from the fourteenth century to today. Scholarly accounts, without priggishness, of the motives which urged these people on.

**\*I Hear America Singing (346 pages).....\$2.00**  
collected by Ruth A. Barnes John C. Winston Co.

The United States in vigorous, colloquial verse and ballad, flavored with folk ways and everyday living—pioneers, gold diggers, cowboys, and ordinary neighbors.

### *Special Interests*

**\*Animals of the Bible (68 pages).....\$2.00**  
by Dorothy P. Lathrop Frederick A. Stokes Co.

Exquisite and unusual black-and-white drawings of creatures illustrate excerpts from the Scriptures for a child already familiar with the Bible.

**\*David (60 pages).....\$1.75**  
illustrated by Elizabeth Orton Jones The Macmillan Co.

The story of David, told in excerpts from the bible text, and beautifully illustrated with colored drawings which make his times real and living. 8 to 12.

**Perkey (100 pages).....\$1.50**  
by Agnes Akin Atkinson The Viking Press

Entertaining story of a skunk, his babyhood and his adventures near the friendly "Man-House." Illustrated with photographs. 8 to 12.

**Beaver Pioneers (154 pages).....\$2.00**  
by Wendell and Lucie Chapman

Charles Scribner's Sons  
Life story of a family of beavers, portraying all the excitements and intrepid activity of their danger-fraught existence. Illustrated with photographs. 12 and over.

**\*Tawny Goes Hunting (80 pages).....\$2.00**  
by Allen Chaffee Random House

The first two exciting years of a mountain cat's life, his struggle with nature and his triumphs, thrillingly told and beautifully illustrated by Paul Bransom. 9 to 12.

**Punda, the Tiger-Horse (134 pages).....\$2.00**  
by Walter J. Wilwerding The Macmillan Co.

From babyhood to maturing, the life of a Zebra, fraught with the danger and strife of the African veld, is presented in an exciting story with striking illustrations. 10 and over.

**Each in His Way (180 pages).....\$2.00**  
by Alice Gall and Fleming Crew

Oxford University Press  
Stories of famous animals—horses, dogs, elephants, and a dolphin—who played a real part in history. Beautifully illustrated by Kurt Wiese. 8 to 12.

**Snakes Alive and How They Live (238 pages).....\$2.50**  
by Clifford H. Pope The Viking Press

A fascinating account of all kinds of snakes, in a readable but thoroughly scientific presentation, with many excellent photographs. 12 and over.

**\*Animals on the March (334 pages).....\$3.00**  
by W. Maxwell Reed and Jannette M. Lucas

Harcourt, Brace & Co.  
An extraordinary animal book which describes, with maps and clear narrative, the rise and fall of animals that have inhabited the world from pre-historic times to the present, with climate and geography as dramatis personae. 12 and over.

**Life Long Ago, the Story of Fossils (287 pages).....\$3.50**  
by Carroll Lane Fenton Reynal & Hitchcock

Fossils—plants, insects, trees, animals—come to life in this exciting book about a dead subject. The author's enthusiasm is contagious, urging the reader to go out on a fossil hunt for himself. A large, inviting volume, beautifully illustrated by the author. 10 and over.

**\*Introducing the Constellations (206 pages).....\$2.50**  
by Robert H. Baker The Viking Press

A thrilling introduction to astronomy in which science and mythology are delicately blended, revealing the long history of man's interest in the constellations. 12 and over.

**Weather (184 pages).....\$3.00**  
by Gayle Pickwell Hugh F. Newman & Co.

An illuminating presentation of the common and uncommon phenomena of weather, its importance to plant and animal life, and man's efforts to control it for his own needs. Beautiful photographs. 12 and over.

**Antarctic Icebreakers (320 pages).....\$2.50**  
by Lorene Fox Doubleday, Doran & Co.

Historic account of Antarctic exploration down to today, with beautiful photographs. 10 and over.

**\*Big Loop and Little (86 pages).....\$2.00**  
by Alice Rogers Hager The Macmillan Co.

Cowboys of yesterday and today, their life and work, presented in vivid text and photographs. 9 to 14.

**Our G-Men (246 pages).....\$2.00**  
by Irving Crump and John W. Newton

Dodd, Mead & Co.  
Outstanding actual crime stories in which the work and background of the G-men are realistically presented with a notable absence of sentimentality and glorification. 12 and over.

**Rolling Along Through the Centuries (56 pages).....\$1.25**  
by Marie Emilie Gilchrist and Lucille Ogle

Longmans, Green & Co.  
How the world has moved on wheels, and the story of their development, told in absorbing text, with fascinating drawings by Norbert Lenz. 9 to 12.

**Portraits of the Iron Horse (80 pages).....\$2.00**  
by Otto Kuhler and Robert S. Henry

Rand McNally & Co.  
Locomotives from the first to the present streamlined models, their history, use and development, described in interesting text with many drawings. 12 and over.



**Everyday Things in American Life, 1607-1776**  
 (354 pages).....\$3.00  
 by William Chauncy Langdon Charles Scribner's Sons  
 An invaluable source book on early American life,  
 its products and trade, in a fascinating presentation  
 with many fine illustrations. (Paralleling a similar  
 series on English life.) For the mature reader.

**\*Christmas Carols (64 pages).....\$2.00**  
 by Hendrik Willem Van Loon and Grace Castagnetta  
 Simon & Schuster  
 The best known carols, arranged with simple ac-  
 companiments, and illustrated with characteristic  
 Van Loon originality and humanity. Includes  
 notes about the origins and significance of these  
 traditional songs.

BOOKS OF THE YEAR FOR CHILDREN—1937, a more comprehensive listing of current books, is available at ten cents a copy. A list of the year's Inexpensive Books (under \$1.00) has also been prepared; price, five cents. The volumes listed will be on exhibit at the Association's Headquarters throughout December.

## Shop Talk

TOY departments this Christmas report a great increase in the popularity of playthings that bear the rather forbidding label of "educational" or "instructive." As a matter of fact the "do with" toys are usually the kind that children most enjoy playing with and maybe someone can soon invent a more inviting term for them.

In buying toys for babies and toddlers, such qualities as safety, washability, simplicity, durability and good construction—which we should look for in toys for all age groups—are especially important at this early period. For the baby nothing is nicer than soft cuddly dolls and washable animals of cloth. A new type of rattle with a rubber ball at the end is grand for the baby to wallop against walls and furniture, and fine for mother, too, because it doesn't make dents. Good for the back muscles and fun for the toddler are toys to be rolled on the floor which encourage creeping. He will need a great variety of toys because his attention span is short at this period and he usually will not play with any one toy for more than five or ten minutes at a time. Blocks are, of course, the one toy that all children should have. They have the best long time value of any toy and they will interest a child at one and a half or two years of age, even if he can only pile them up.

For the kindergarten child blocks are the best medium for imaginative and creative play. To supplement the blocks, there are little wooden figures of people, children, policemen, and so forth, and traffic signs of "go" and "stop" which youngsters enjoy very much. These can be ordered from Educational Equipment Company, 69 Bank Street, New York City. New types of blocks are the Homer "Lock Blocks" (in sets at \$5 and \$10) which can be locked with flat dowel pins; and blocks with grooves cut in

their sides, so that skyscrapers or boats built of them do not topple over easily.

For little girls, at Christmas time or any other time, dolls and doll accessories still are favorites. The biological truths as exemplified in the *Dydee* dolls and their imitators (*Betsy-Wetsy*, Heaven help us, seems to be the latest in nomenclature), are of absorbing interest to all little girls—and to boys, too, if they are given the chance. New doll-house accessories which are little figures made of wire, to be bent into various attitudes suited to doll-house life, are easily manipulated by small fingers. Something to remember is that doll-mothers are always thrilled at having their dolls' clothes made up of the same materials as their own dresses or pajamas. Many department stores will make up such clothes.

It is usually easier to give presents to older boys and girls because by the time they reach the age of ten or twelve their tastes and interests have pretty well crystallized, and with a little thought one can always satisfy their special needs. Toys from which things can be made, such as chemistry sets, engine parts, shop tools, microscopes, puppet sets, and so forth, are always popular. In this class is a mineral-specimen set, which includes labeled samples of 80 different kinds of rock from all over the United States, chemical equipment for experiments, and a manual and a notebook. For the young scientist, the most exciting thing now being featured in all stores is a combination microscope-and-magic lantern arrangement called the "Micro Science-Scope." This is a machine which enlarges microscopic specimens and chemical actions as they take place and projects them in color on a screen slide arrangement. It costs from \$1.50 to \$5.00 according to size and complication.

P. R. F.

## SCIENCE CONTRIBUTES

(Continued from page 82)

tional and community factors which are responsible for the delinquent, as well as dealing with frustrations of individual boys and girls who cannot meet social demands. The sociologist is interested in creating a social *milieu* or a frame of reference which will be safe for the mental defective, the emotionally unstable, and the frustrated child who may be potentially a delinquent for these or other reasons. He is not minimizing the importance of personal frustration and personal contributory crimino-genetic factors, but is emphasizing the necessity of controlling the sources of social contagion and the spread of delinquency through social patterns.

The sociologist emphasizes the importance of cultural patterns in the genesis of delinquency. He believes that social patterns of delinquency may be an important crimino-genetic factor. Crime prevention from this point of view may proceed by removing repressive environmental conditions which create an opportunity for these undesirable cultural patterns to spread and also by removing sources of social contagion. An example of what I mean by social contagion is the type of demoralization that often characterizes the social interaction that takes place on school buses transporting children to and from school.

I have often noticed in case records of juvenile courts the statement that a particular delinquent is "a victim of bad companions and that an attempt should be made to get the family to move from the neighborhood in order to remove the boy from his vicious associates." I have never seen a statement in these records to the effect that the *individual* is *not* important and that it is more important to reach out and get hold of the bad associates. The sociologist emphasizes the importance of redeeming the delinquent group, the demoralizing institution, and the blighted neighborhood. This method may be less expensive in the long run than the clinical method, although the sociologist would be the first person to admit that the clinical approach will always be necessary to deal with difficult cases of maladjustment.

The primary attack of the coordinating council movement, in my opinion, should be an attempt to control the social contagion of delinquent patterns and attitudes. This is largely a problem of the control of the child's social contacts and the complete organization of his spare time. Demoralizing social contacts whether encountered in spare time, at home,

at school, at work, or in all the casual associations of a delinquency area, represent the positive crimino-genetic factors which promote the beginnings of criminal careers. I am not forgetting that there are numerous contributory causes of crime whose control is also essential in attacking the roots of crime. Mental and physical defects, emotional disturbances, psychopathic characteristics, bad housing, unattractive homes, congested living quarters, lack of spending money, academic school curricula forced on manually-minded children, ineffective functioning of any wholesome social institution—all these and many more constitute contributory factors in the genesis of crime. They are dangerous in that they create for the child situations favorable for assimilation of delinquent behavior patterns and attitudes. Yet no one of these causes can be attacked with any degree of assurance unless the demoralizing social contacts of the child are controlled.

It must be recognized that any social agency, whether playground, school, or club, which brings together a promiscuous group of children, has a definite responsibility to see to it that delinquent ideas, attitudes and habits are not spread as the result of the increased opportunity for social contagion. Without careful control the increased congregating of children in playgrounds, clubs, and schools in delinquency areas, no matter how well intentioned, may promote the further spread of delinquency by bringing children of more definite delinquent types into contact with those who have not been so fully initiated into these activities. Playgrounds, boys' work agencies, and schools because of their high ideals and wholesome purposes are likely to neglect this phase of their problem. The casual contacts of children in these promiscuous social situations are likely, in many cases, to promote delinquency rather than to prevent it, unless the most careful supervision and control is exercised.

The community coordination program gives great promise primarily because it can make the work of all constructive agencies much more effective for all children in the community. It must be remembered that crime prevention is only one function in the development of child life and I believe that it should be incidental to the adequate performance of the whole gamut of normal social functions. If child health is being properly cared for in a delinquency area by means of a well-coordinated health program, the contributory causes of delinquency lying in the field of physical pathology tend to be automatically eliminated. The same thing is accomplished in other



fields if the community program in each field is well coordinated and if the activities in each field are well articulated with each other.

But what do we actually find in the various fields where the preventive agencies should be doing effective work in contributing their part to a complete community program? We find that the same chaotic situation which exists generally in the field of leisure-time programs for children, prevails in varying degree among other preventive services and agencies.

The outstanding need in the field of crime prevention is for community reorganization in the direction of an integration of all preventive forces into a well-planned coordinated community program. Many different types of institutions must be relied upon to perform important functions in connection with prevention. The home, the school, the church, the welfare agency, the recreational program, the police, the guidance clinic, the juvenile court, the correctional institution, and the research agency are all vitally involved. Not one of these institutions working alone, however, can carry out a successful preventive program. The pursuance of institutional aims and programs, moreover, without reference to their meaning for the community plan, is more than likely to result in duplication of effort and working at cross purposes, even where identical goals are being pursued.

In order to achieve coordination and integration of activities in a well-planned community program of crime prevention, it is absolutely necessary that there be a concentration of responsibility for the performance of this function. This principle has been well demonstrated in the field of district health planning. What is everybody's business is nobody's business, and this aphorism, trite though it is, neatly characterizes the present situation with regard to delinquency and crime in most American communities. Not one of the agencies mentioned above can alone successfully execute a crime prevention program; yet not one of them, except in rare cases, has assumed the responsibility for organizing a well-planned community program which would effectively coordinate and integrate all services essential to good preventive work.

Experience has shown that leadership in developing a community program for crime prevention may originate in almost any social group or institution interested in the problem: a recreational department, a police department, an individual school or school system, a principals' association, a juvenile court, a visiting teacher, a college or university, a council of

social agencies, or some socially-minded person. No matter from what source comes the initiative for such a plan, its success depends upon how thoroughly it incorporates the necessary sociological principles. A crime prevention program must in all cases follow the same general pattern and it must include certain essential functions as a condition to its ultimate success.

The essential elements of such a program for any local community in New York City may now be stated:

*The general purpose:*

A comprehensive, systematic, and integrated social program to incorporate all children in the delinquency area, especially all the maladjusted and those likely to become delinquents, into activities, groups, and organizations providing for their leisure-time interests, as well as all other normal needs.

*Means to the achievement of this purpose:*

1. Concentration of responsibility for crime prevention in the local delinquency area (a problem of community organization).

2. Research to procure essential facts and keep them up-to-date as a basis for an initial and progressively developing crime prevention program, including thorough-going child accounting for the whole community.

3. Utilization of services and cooperation of all preventive agencies existing in the given community (a problem of community organization).

4. Application of the preventive program systematically to all children in the delinquency area of the local community—to groups as well as individuals.

5. Changing, by means of concerted community action, community conditions discovered to be demoralizing to individuals or groups of children and adolescents. Continuing investigation of community conditions and facilities.

6. Reorganization, where necessary, of existing social agencies to make them function more effectively.

7. Creation of new agencies, if necessary, to supplement existing social organizations wherever definite needs are discovered which cannot be met by existing facilities (a problem of community organization).

8. Education of the community and the public generally to understand and support the program.

# News and Notes

## *Play School Dinner*

The twenty-first birthday celebration of the Summer Play Schools Committee of the Child Study Association, held on October 27, was pronounced a great success by the more than 500 people who attended the dinner. Mrs. Fred M. Stein, Chairman of the Summer Play Schools Committee, was presented with a gift of money which will help the work of the Committee for the next three years.

Dr. John Lovejoy Elliott acted as Chairman, and the principal addresses were made by Robert M. Hutchins, President of Chicago University, who spoke on "The Outlook for Higher Education," and John W. Studebaker, United States Commissioner of Education, whose topic was "Expanding Functions of Education."

Short anniversary greetings were given by Mrs. Herbert H. Lehman, Harold G. Campbell, Superintendent of the New York City Schools, and Mark McCloskey, Director of the Division of Recreational and Community Activities of the New York Board of Education. An especially enjoyable feature of the dinner was the presentation of a new and interesting film showing the children's activities at the Summer Play Schools.

## *Christmas Opera for Children*

The first American operatic production of Rimsky-Korsakoff's "The Bumble-Bee Prince" will be presented in New York City during Christmas Holiday Week at the St. James Theatre. The New York opening will be unique in that it will probably be the first premiere of an important operatic production presented for a first-night, or rather "first-afternoon," audience of children. Two opening Christmas holiday matinees will be given on December 27 at 11:00 A.M. and 2:30 P.M. "The Bumble-Bee Prince" as an opera will have the unusual distinction of rendering music which has had a long-established popularity with American music lovers, and yet has never been heard in connection with the medium for which it was originally created. As in the case of most of Rimsky-Korsakoff's works, the themes of "The Bumble-Bee Prince" are based upon folk songs of Russia.

Junior Programs, Inc., producer of "The Bumble-Bee Prince," is a non-commercial, non-profit organization, with headquarters at 221 West 57th Street.

Under the executive directorship of Mrs. Dorothy L. McFadden, it has been organizing the production and presentation of superior children's entertainment, featuring outstanding artists in music, drama, and the dance. Begun four years ago, the organization now operates in 30 states.

## *Motion Pictures for Children*

Moving pictures produced especially for children and films for adults from which youngsters and adolescents may be excluded are a possibility of the future, according to a statement of the aims and program of the Motion Picture Research Council made public by Dr. Ray Lyman Wilbur, national president of the organization. "Some form of grading pictures as to quality, suitability to juvenile audiences and so on should be developed by the producers with the counsel of educational authorities, as for other products put on national sale." According to Dr. Wilbur, "the United States is one of the few countries where young people are admitted to the movies without any restriction. Most countries follow the principle of admitting children to motion pictures only when the films to be shown are passed by some competent authority as being suitable for them."

The Payne Fund Studies on Motion Pictures and Youth, which were sponsored by the Motion Picture Research Council, indicated that many of the pictures now produced are entirely unsuitable for children. The Motion Picture Research Council opposes federal or state censorship, and wishes instead to promote the principle of community control of our movie fare through the elimination of compulsory "block booking" and "blind selling."

Block booking is the "all or none" principle by which the independent movie exhibitors are generally forced to buy their pictures in large blocks, whether or not some of them are the kind they and their patrons desire; and blind selling, the practice of making the exhibitors buy pictures before they are seen or even made. This is why the Motion Picture Research Council has endorsed the Neely-Pettengill bill now before Congress. Enactment of this measure would free the neighborhood and small town exhibitor from these practices and enable him to respond to the community groups who want better movies for adults and children.



# In the Magazines

*The Influence of Parental Attitudes on the Social Adjustment of the Individual.* By Helen Leland Witmer. *American Sociological Review*, October, 1937.

This article reports the findings of a study of the social adjustment of children made at the Smith College School for Social Work. As the author points out, this study tends to confirm, through completely different methods of research, the Freudian findings on the vital relation between parents' attitudes and children's behavior. The article includes a brief account of Freudian theory on the child's instinctual life.

*Learning to Live with People.* By Alice Keliber. *National Parent-Teacher*, November, 1937.

Learning to live with people is important to our security; rules and precepts are not helpful. Sensitiveness to the needs of each person and each situation determines our ability to create satisfying relationships. Our early family experiences are important in determining our capacity for such relationships.

*Making Friends with Books.* By Josette Frank. *Parents Magazine*, November, 1937.

The reading needs of a child are individual and his parent's selections for him must be guided by what he likes. Children's tastes can be guided, but not forced. What character influences children will get from their reading "will be determined largely by what they are able and ready to take and by the influence and standards of the whole environment which has shaped their lives." This article is a chapter from Miss Frank's *"What Books for Children?"* subsequently published in book form.

*The Use of Plastic Material as a Psychiatric Approach to Emotional Problems in Children.* By Lauretta Bender, M.D., and Adolf G. Woltman. *American Journal of Orthopsychiatry*, July, 1937.

Discusses the value of play with plastic materials in the observation and treatment of emotional problems in children, and points out the normal cycle of development in the child's use of such materials. The article and its excellent bibliography will be suggestive for teachers of normal children as well as for therapists. It points out that "The child's plastic work becomes a means of expression and crystallization of his fantasy life. . . . It gives us a means of investigating the fantasy life of the child and at the same time enables the child to clarify more freely and bring to conscious levels his own fantasies."

## SYMBOLS AND RITUAL— A PSYCHOLOGICAL VIEW

(Continued from page 69)

nature. Elsewhere in this issue the value of celebrations in enhancing the solidarity and the common purposes of group life is shown.

This article has only attempted to point out that symbols and rituals have dynamic meaning for all of us because they first express, and then reenforce or restrict some of our most basic emotional energies. As long as people live in groups, symbols will always exist. The point of importance is for us to be more aware of what we are reenforcing in ourselves and in our culture by the meaning of the symbols we use.

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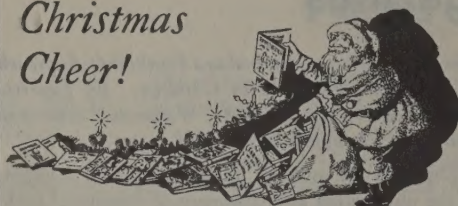
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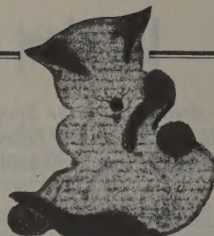
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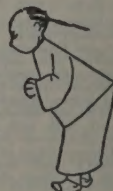
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